

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

THOU KNOWEST.

Lord, Thou knowest, only Thou,
Just how to lead.
Just what cross 'tis best I bear,
Just what lot 'tis mine to share,
Just what I need.

Lord, Thou knowest, only Thou,
Just what is best.
'Mid the world's soul-wearing fret,
Burning heat or chilling wet,
In Thee is rest.

Lord, Thou lovest, and Thy love
Doth bring no smart.
Dearest earthly love may fail;
Thine outlasteth every gale,
And fills the heart.

—Hannah Coddington.

Communications.

For the Messenger.

FROM THE MOUNTAINS.

Among the pleasures of summer rambles that have become of late years a feature in the lives of those who are closely confined in their labors during other portions of the year, may be named that of meeting friends and renewing old friendships and associations. It was our privilege to spend a portion of our vacation with some friends of our youth from we had been separated for nearly thirty years, in a pleasant cottage by the sea. Our temporary place of abode, where we were hospitably entertained, was at Ocean Beach. It seemed, indeed, like renewing our youth to mingle with the pleasant family of these friends of "auld lang syne," and, upon the verandah looking out upon the sea to talk over with them some of the events of earlier and later years, and it was a real luxury to lie in our bed at night and listen to the waves rolling in upon the shore with their soothing sound. We met the editor of the MESSENGER from Sea Girt, and also the editor of the *Hausfreund*, with both whom we spent a delightful Sunday in attending the services at Ocean Grove. Those days of reunion with old and tried friends were to us like hours spent on an oasis, in the desert. Had we the ready pen of either of these editors we would like to describe our visit to the sea shore for the pleasure of the readers of the MESSENGER, but after reading the sprightly letter from *Sea Girt* several weeks ago we concluded to leave such descriptions to those who cannot only feel, but also adequately utter the poetry of the sea, and confine our remarks to some of our observations and experiences among the mountains.

From the sea shore we travelled to the mountainous region of middle Pennsylvania, where we also visited near and dear friends. Bedford county has become dotted all over with Reformed Churches. Starting from the old town of Bedford as a centre, where Revs. Ziegler and Heckerman labored in former years, one now meets Reformed Churches and Reformed pastors in every direction. On the 13th ult., we attended a Sunday-School celebration in one of the congregations of the Dunning Creek charge, served by Rev. Calvin S. Slagle. We met here several other pastors, the young brethren Musser and Garner, who made appropriate addresses to the large congregation of children and adult members that was assembled in the grove. The following day (Sunday) we preached in two congregations of the charge. Monday we spent in Bedford, partly in the parsonage of Rev. Ellis N. Kremer, pastor of the Bedford congregation, which is at present engaged in erecting a fine new Church, and partly at the famous Springs,

where we met Rev. Cyrus Cort on his return from the large and enthusiastic celebration of the battle fought with the Indians under General Boquet in Westmoreland county. A little circle of Reformed pastors formed the party with us at this old and famous summer resort, destined doubtless to become still more famous now by reason of the great trunk railway that is soon to pass through the southern tier of the counties of Pennsylvania. Our Church in Bedford gives good signs of progress in the erection of the handsome new Church edifice, now nearly completed, to which we have referred, a fitting tribute to the labors of the present efficient pastor, as well as of those who have gone before. Something would seem wanting in a visit to Bedford without seeing the Hon. John Cessna, the President of the Board of Trustees of our College at Lancaster, and one of the leading lawyers and statesmen of our good old Commonwealth. Increasing years press lightly upon him. His activity and engagements are such that one can barely snatch the opportunity of a hasty greeting unless some business of importance should command more of his time. We also had the pleasure of meeting our old friend John P. Reed, Esq. Mrs. Heckerman, widow of Rev. Henry Heckerman of blessed memory, whose house was the hospitable resort of our Reformed ministers in years long past, still resides in Bedford.

A few days later we enjoyed the pleasure of attending a special meeting of Juniata Classis at St. Clairsville, called for the purpose of acting upon the resignation of Rev. C. J. Musser, who had been called as missionary to Roanoke, Va. Brother Musser felt it to be his duty to respond to this missionary call, and accordingly resigned his charge, and requested the Classis to dissolve the pastoral relation. But the joint consistory refused to accept his resignation, and met his request before Classis with a strong protest and an earnest appeal that Classis should allow the relation to continue. This protest and appeal outweighed his own urgent request in the judgment of the Classis, and the result was that the St. Clairsville charge retains a beloved pastor and Roanoke fails to obtain an efficient missionary. The meeting of Classis was but slimly attended, there being only three ministers besides Bro. Musser, out of a ministerial membership of about eighteen, and three elders, present. It cannot be determined, therefore, what the judgment and decisions of the whole Classis would have been in the case from the vote of this small special meeting. The decision made will doubtless be a serious disappointment to the Virginia Classis especially, and also to the friends of that mission generally throughout the Church. In a matter of so great importance it is to be regretted that this young Classis began its career of holding special meetings with so small an attendance. It was difficult to decide between the claims of the charge and the call from the Virginia Classis and the Board of Missions. It was some what different from an ordinary call to a pastorate and therefore seemed to require the most careful and prayerful judgment of the whole Classis, at least a full representation from the Classis. The claim of the charge was certainly a strong one. A previous pastor had been taken from them against their wish. Mr. Musser has been pastor but a short time, only about two years, his labors have been abundantly prospered, the charge had yielded up a portion of its strength to aid in forming several new adjacent charges, and fears were entertained that a dissolution of the pastoral relation at the present time would prove disastrous to the charge. So also the claim of the mission to be established at Roanoke was very strong and urgent, for reasons that will readily suggest themselves. The call came, not merely from a congregation, but from a whole Classis through its committee, and from the missionary council. The cases required, therefore, the best judgment of the Juniata Classis. Hence we regret that the attendance at the special meeting was so small. The decision might have been the same at a full meeting, and the one made may be the wisest and the best, but we are of the

opinion that it would have been more satisfactory at least to Bro. Musser, whose sense of duty differed from the judgment of his consistory, if he could have heard the voice of a full representation of his Classis. We can only hope and pray that the Lord will direct the committee to one who may prove as promising as the one upon whom their choice first rested, and that he may be able to respond to their call. The proposed mission at Roanoke is certainly one of the most important in the Church. The work of missions requires great sacrifices, and one of the most painful of these is that required of a charge in giving up a beloved pastor. The missionary himself must make sacrifices; may it not be (we do not say that such is the case in the present instance, for it is not for us to pass judgment) that some such sacrifices on the part of the people of a charge would not only be a powerful testimony of their interest in missions, but also prepare the way for a rich benediction upon themselves. They that water others, especially the destitute, shall themselves be watered with the rich dews of heavenly grace.

But this account of our summer ramble is already exceeding its proper limits, and we can only add, therefore, that we spent one following Sunday with Dr. Titzel and preached twice to the growing Reformed congregation in the mountain city of Altoona. This congregation is becoming too large for its house of worship, and before long the necessity will arise, either of establishing a second church or enlarging their house of worship. The large audiences that were present and the interesting condition of the Sunday-school, with its infant department, the main school, and the large Bible class in the auditorium of the church, give evidence of the prosperity of this congregation. Dr. Titzel not only attends to his duties in the pulpit and in the pastoral work, but also attends to carrying forward his theological and literary studies, as his large and well selected library abundantly attests. After some interesting conversation on theological subjects, particularly on the recent masterly works of Professor Weiss on the Life of Christ and New Testament Theology, we took our departure from the mountains to prepare again for our accustomed daily toil. But we carry with us from the sea, with its never ceasing murmur, and from the mountains, with their silent majesty, new invigoration and inspiration, as a reservoir of strength, for the days of exhausting labor before us. Nor shall we cease to hear the mystic voices of the mighty deep, and see the serene and peaceful brow of the towering summits and ranges,—but equally echoing and mirroring the majesty of their great Creator!

T. G. A.

For The Messenger.

REPORT ON THE STATE OF RELIGION—PHILADELPHIA CLASSIS.

Before this Classis have already been presented reports from the various charges. The lights and shadows, the clouds and sunshine of pastoral work thus appear. These reports are an indication of the true spiritual life that pervades our congregations. From them interesting facts are to be gleaned.

The most prominent among them is the general, almost universal prosperity that pervades our borders. From the rural churches we hear of faithful preaching of the Word, and its being accompanied by the Spirit, yielding much fruit. The churches in our large cities and towns come bearing the same cheering message that the Lord has been with them and done them good.

The year has not been one of any special marked blessing, but it has evinced hard work, and the Lord who giveth the increase has poured out showers on all parts of this vineyard, and it has been fertile.

Whilst the Holy Sacraments have been regularly observed they have not been unduly exalted. God's people have appreciated the gracious privilege extended to them in partaking of the sacred elements in believing remembrance of Him. The fact that the sacrament of Infant Baptism has been more generally observed is wor-

thy of notice. The children of Christian parents are thus brought to stand in the true covenant relation to Him who has purchased redemption for them through His blood. This truly is a source of great encouragement to the Church. From within she is thus strengthening herself and rearing up in her bosom those who from infancy shall have breathed the air of true religion and thereby will be fitted to occupy stations of honor when the generation that now lives shall have passed "beyond the river." Whilst the Church should be missionary in her spirit, going out into the highways and gathering those who may be wayfarers, it is her most solemn duty to care for the lambs of the fold.

The Sunday-school cause has claimed due attention both from ministers and members of the congregations. The manifest interest in the holding of Classical Sunday-school Conventions is to be commended, and their beneficial results are readily noted in the districts in which they are held.

It is with pleasure that your committee notes the increasing prosperity of Ursinus College, located within the bounds of this Classis, and trusts that under the light of a favoring Providence it may continue to increase in efficiency.

During the last few years an increased interest has been shown in the improving of church properties which is to be greatly commended.

Our benevolent work as a Classis is steadily improving. The Reformed Church, whilst formerly inactive, seems in these latter days to be awaking from her slumbers and is beginning to do much more efficient work.

Another fact confronts your committee which with reverent hand we would record. A voice from heaven has spoken to some of our brethren and has bidden them "Come up higher."

Two of our ministerial brethren, who one year ago displayed signs of frailty, have been called from the Church militant. The doors of the Church triumphant doubtless sprung wide open to receive these faithful, self-sacrificing missionaries of the Lord. We refer to Rev. J. S. Vandersloot and Rev. J. Hannaberry. Both of these brethren were untiring in their work for the Church,—especially is it worthy of notice that Bro. Hannaberry, amidst the increasing infirmities to which he was subjected during the last year strove to bear the bread of life to the people of God with a strength of spirit which has doubtless brought him great reward.

The messenger not only thrust in the sickle amongst the ministers, but also three of our worthy elders, Markley, Schall and Zacharias have been called home.

May the great Head of the Church as He is continually summoning home many faithful servants, lead us to vigilance that we may be ready to answer the summons, "Come," when it is addressed to us.

Respectfully submitted,
GEO. S. SORBER, Chairman.

Selections.

SPIRITUALITY IN THE CHURCH.

When the main business of life has become involved in subtleties and questions of critical scholarship and philosophy, so that the people are bewildered by cries of Lo here! and Lo there we all need to be brought back to common sense by some plain-speaking Micah, who demands: "To what purpose is the multitude of your speculations? What does the Lord your God require but to do justly, to love mercy, and to walk humbly with your God?"

We must compel scholarship to bear a part in this work of simplifying religion, instead of multiplying conundrums. The literature of recent inquiry is already immense; and, for its proper purpose, much of it is both necessary and invaluable. But, except to a limited constituency of students, it has become quite unmanageable. We may all find it worth while to follow its drift and weigh its results, but whoever attempts to find in it a guide of life must be thrown into despair by finding that ten new questions are raised for every one that is settled.

Much of this sort of trouble comes from looking to external authorities and ancient records, not for the confirmation and support of faith, but for its origin and essence.

Never mind the old obscurities; the sun shines to day! Alas for him who must go hunting up and down the centuries for documentary evidence of his title to a spiritual inheritance, or who cannot be certain that he is "a man with a mind" till the chemist and antiquarian have brought in their final report! Alas for him who thinks it necessary to settle the authorship of the fourth Gospel, or the primacy of Peter, or the possibility of miracles, or the genesis of life, before he can begin to live like a glad hearted child of God! And alas for the Church if, in her conscious ignorance of spiritual mysteries, or her weariness of scholastic noises, she should yield to the temptation to put religious work on low grounds, by ignoring man's inmost need, to become a caterer to his intellectual curiosity, or to minister chiefly to his physical and social welfare! Nothing which concerns humanity is wholly foreign to our work. But if we fall in with the plausible philanthropy which seeks only to make the human animal more comfortable and more intelligent, we shall soon lose the power for these lower services; and the reproving voice will say, "These ought ye to have done, and not to leave the other undone." Dr. Johnson speaks to the point: "As no man is good but he who wishes the good of others, so no man has the highest goodness but he who wishes the highest good of others."

All religion assumes that man is spirit as God is spirit, and they are related. Some religions make little of this relation. Christianity makes every thing of it. The Church that fails to affirm and emphasize the fact of man's spiritual nature, has lost its reason for existence. And what is meant by man's spiritual nature? At least this: the super-material quality of mind, its potency and promise of divinity; that man is not all body; that he is capable of covering his animal nature and sense surroundings into stepping-stones to a higher life—a life of wisdom and goodness; that, as his body is built up from the material world, so his spirit derives its nourishment from a realm of its own kind. Hence, by failing to give the spiritual nature its just supremacy, man arrests his own development, misses his birthright, condemns himself to a lower range of existence, and an inferior sort of happiness. To admit this fact of man's spiritual nature is, therefore, to admit that his position is one of solemn moral exposure; that whatever defiles or degrades the spirit shuts out heaven; that the supremacy of spiritual interests is more important than all the wealth, pleasures, and honors of the world, or than life itself; that for the promotion of spiritual interests the higher resources of the universe can be depended upon and drawn upon; and that the truths which relate to these matters are the very highest order of truths.

The Church whose mission it is to testify to man's spiritual nature, needs, and resources, falls into apostasy whenever she allows anything else to take the first place. A weak faith in spiritual facts and power makes a weak ministry and a lean souled laity. The vision of heavenly things fades out; zeal for diffusing spiritual good declines; the Church drops toward the lower levels, merges itself in the world, and becomes a power for the evil rather than good.

The measure of a true Church appears, therefore, in its power to promote spirituality; that is, the higher life of wisdom and goodness, the love of truth and of duty, which are all one with the love of God and man. Ever since faith in the ascending Jesus gladdened the hearts of believers with the vision of humanity immortalized by divinity, the missionary zeal of the Church has been kept alive by the persuasion that every human being is capable of rising into God's likeness and blessedness through obedience to spiritual truth, or of sinking into infernalism of character and condition through rejection and disobedience. I suppose this persuasion, or something like it, reflects the serious wisdom and experience of mankind, and still constitutes the reason for the existence of the Church, and a large part of its working capital.—The Rev. C. G. Ames.

Family Reading.

THE DESERTED CHURCH.

High on the lichened ledges, like
A lonely sea-fowl on its perch,
Blown by the cold sea-winds it stands
Old Gosport's quaint, forsaken church.

No sign is left of all the town
Except a few forgotten graves;
But to and fro the white sails go
Slowly across the glittering waves.

And summer idlers stray about
With curious questions of the lost
And vanished village, and its men,
Whose boats by these same waves were tossed.

I wonder if the old church dreams
About its parish, and the days
The fisher people came to hear
The preaching and the songs of praise.

Rough-handed, browned by sun and wind,
Heedless of fashion or of creed,
They listened to the parson's words—
Their pilot heavenward indeed.

Their eyes on week-days sought the church,
Their surest landmark, and the guide
That led them in from far at sea,
Until they anchored safe beside

The harbor wall that braved the storm
With its resistless strength of stone.
Those busy fishers all are gone—
The church is standing here alone.

But still I hear their voices strange,
And still I see the people go
Over the ledges to their homes;
The bent old women's footsteps slow;

The faithful parson stops to give
Some timely word to one astray;
The little children hurry on
Together, chattering of their play.

I know the blue sea covered some,
And others in the rocky ground
Found narrow lodgings for their bones—
God grant their rest is sweet and sound!

I saw the worn rope idle hang
Beside me in the belfry brown.
I gave the bell a solemn toll—
I rang the knell for Gosport town.

—Harper's Magazine.

COURTESY.

Courtesy has been defined as "The easy habit of giving outward expression to considerate feelings in manner, in words, in writing."

It is not enough that the sunshine of self-forgetfulness, the warmth of kindly feeling be in the heart, let it also find outward expression. Not only on state occasions, either, or toward particular friends, but as a habit so easy and natural that it will dissipate all embarrassment or ill-humor, as the heat of the sun does the chilling mist. When we throw open our windows and admit the light and heat of the sun, it is not only absorbed by every object it touches, but radiated and reflected from one to the other until it pervades the room. So courtesy at home should begin with father and mother, and be given and received by each member of the family down to the smallest child that can be taught it is more blessed to give pleasure than to receive it.

Every wife knows, when worn out with sleepless nights, cross children, or indifferent servants, how it cheers and encourages her—nearly takes the tired feeling away—to have her husband notice her coming into the room with some bright welcoming word, or little delicate attention to her wants. And every husband knows how the wife has power to lighten the weight of his cares in the same way. We will let the story of Jack and Kate tell how enjoyable it is for brothers and sisters to show courtesy to each other. But most especially, boys and girls, don't forget, and never outgrow the courtesies due to your father and mother. We could tell you of a little three-year-old boy, the only son of his mother, and she a widow, who could not be persuaded to go down to his meals without her, no matter how much she might be delayed, because as he said, he had to "help her down the steps," and no matter how busily playing in the yard, would always run to open the gate for her "because she was a lady;" and you may be sure in after life he never left her go to church alone, or stay at home for want of a protector.

We could also tell you of a whole happy family of boys, active energetic, manly as any to be found in the land, who invariably treated their mother as if she had been a queen. From the time they were no taller than the back of a chair, not one of them would sit down while she stood, and whether engaged in an absorbing game, a lively conversation, or what not, if she entered the room, her four sworn knights would spring to their feet and stand each behind his chair until she had taken her choice of them.

What sensible girl will say she would not rather be the chosen wife of such a boy than of one who has no pleasant words, looks, or attentions for the home circle. But though courtesy, like charity, should begin at home as its fountain head, like charity, also, it should not end there.

Nay, let it be universal, and we mean this in its widest sense, that is, it should regulate the manners of everybody toward everybody else. And why not? Just think how much more agreeable this world would be if everybody we met had a

pleasant smile on the face and a kind word on the tongue.

A lady once coming as a stranger into a small community, remarked after a short residence, "There is one old gentleman here who is never in too much of a hurry to stop for a cheery word and a cordial shake of the hand, and it does one good to meet him."

If any one would ask, how can we acquire this courtesy of manner, if it be not a natural gift, we would answer in the words of a wise old music teacher, who when asked by one of his pupils how she could learn to play with expression, replied, "You must cultivate the heart, miss, you must cultivate the heart." And we would add, there is no better way of perfecting one's self in this desirable quality than to practice it at home. Thus heeding, both at home and abroad, the Apostle Peter's injunction, "Be courteous."

MIDNIGHT SUNNERS IN NORWAY.

A correspondent writes: "Wayfarers on the coast of Norway are classed as 'rivers,' 'rods,' 'tourists,' and 'midnight sunners.' The first class comprises the renters of salmon streams, the second the occasional visitors of the first, the third are those who now and then leave the steamer and penetrate into the interior, and the last consists of those who go direct to the North Cape by the excellent steamers starting from Molde or Thronthjem, and having for their professed main objects the sight of the midnight sun and the satisfaction of standing on the most northern point of Europe. The sequence in which these classes are enumerated indicates their relative social importance and the degree of respect they receive in the tourist world. Notwithstanding that the midnight sunner is lowest on the scale, his lot is one by no means to be despised, and there is good reason for believing that when this eminently comfortable, interesting and economical route becomes better known in Great Britain the ignorance which is there so pretty generally diffused regarding the part of Norway within the Arctic circle will become dissipated by the tourists who will seek those regions in as great flocks as those who now seek the Highlands and Island of Scotland. From the 20th of June to the 18th of July the Berganke and Nordedfeldike Steamship Company starts a boat from Molde every Wednesday, and from Thronthjem every Thursday. These ports can be reached direct either from Hull, or Newcastle or Leith, steamers being changed at Bergen and Christiansand. The boats are in every respect comfortable and even luxurious. A good table is kept and the comfort of passengers is in every way considered. Leaving Thronthjem in the evening, the steamer coasts in sight of the magnificent mountain ranges of the mainland till the island of Torgatten is reached, where the tourist is landed, and has ample time to visit the cavern or tunnel which perforates the rock. Wind-ing in and out among numberless mountainous islands, occasionally creeping through sounds little broader than twice the breadth of the ship, and skirting the 'Seven Sisters of Alstenoe' and Hestmandoe, the boat arrives at the 'Glacier Svar-tisen,' where again a landing is effected, and this immense ice river can be easily visited. Bodo is generally reached on Saturday morning, when the course is generally laid over the Westfjord, and in about four hours the tourist finds himself among the wonderful scenery of the Lofoten Islands. The visit to this grand region is by no means a perfunctory one, for the steamer threads its way through narrow channels to the west coast, and after skirting its great mountain ranges it again reaches the east coast by the wondrous 'Rafte Sound.' On Sunday the pleasant town of Tromsø is reached, where a party of Lapps, with their reindeer, are brought down from the mountains for the inspection of the tourists. On the following day the ship anchors at Hammerfest for a couple of hours, and then sails for the North Cape. Here the passengers can ascend the cape, after which the return journey is begun, and the boat by constant steaming, with a short detour into the Lynjen Fjord, arrives at Molde on the following Sunday. The sun never sinks below the horizon for many nights during the most northern part of the trip, and it is needless to say that the effects produced are most picturesque and extraordinary. The rate of passage from Thronthjem to the North Cape and back, provisions included, is £12. This for ten days of a most pleasant and novel experience. The whole trip from England and back need not exceed £30.—*Scotsman*.

A MALAY INTERIOR.

Hospitality is a Malay virtue. The house is composed of a front hut and a back hut with a communication. Like all others it is raised to a good height on posts. The uprights and elastic gridiron floor of split lathes are of palm. The sides are made of neatly split reeds, and the roof, as in all houses, of the dried leaves of the nipah palm stretched over a high ridge-pole and steep rafters of bamboo. I could not see that a single nail had been used in the house. The whole of it is lashed together with rattan. The furniture consists entirely of mats, which cover a part of the floor, and are used for sitting on, and sleeping on, and a few small, hard circular bolsters with embroidered ends. A musket, a spear, some fishing-rods and a buffalo yoke hung against the wall of the reception-room. In the back room, the

province of the women and children, there were an iron pot, a cluster of bananas, and two calabashes. The women wore only sarongs, and the children nothing. The men, who were not much clothed, were lounging on mats. The Malays are passionately fond of pets, and are said to have much skill in taming birds and animals. Doubtless their low voices and gentle supple movements never shock the timid sensitiveness of brutes. Besides this the Malay children yield a very ready obedience to their elders, and are encouraged to invite the confidence of birds and beasts, rather than to torment them. In this small house there were bamboo cages containing twenty birds, most of them talking mimas and green-feathered small pigeons. They came out of their cages when called and perched in rows on the arms of the men. These mimas articulated so humanly that I did not know whether a bird or a Malay spoke. There were four love birds in an exquisitely made bamboo cage, lovely little creatures with red beaks and blue and green plumage. The children catch small grasshoppers for their birds with a shovel shaped instrument of open rattan work. When I add that there were some homely domestic fowls, and a nearly tailless cat, I think I have catalogued the visible possessions of this family, with the exception of a bamboo cradle, with a small brown inmate hanging from the rafters, and a small shed for spring rice.

BEING A BOY.

One of the best things in the world to be is a boy; it requires no experience, though it needs some practice to be a good one. The disadvantage of the position is that it does not last long enough. It is soon over. Just as you get used to being a boy, you have to be something else, with a good deal more work to do, and not half so much fun. And yet every boy is anxious to be a man, and is very uneasy with the restrictions that are put upon him as a boy.

There are so many bright spots in the life of a farm boy that I sometimes think I should like to live the life over again. I should almost be willing to be a girl if it were not for the chore. There is a great comfort to a boy in the amount of work he can get rid of doing. It is sometimes astonishing how slow he can go on an errand. Perhaps he couldn't explain himself, why, when he is sent to the neighbor's after yeast, he stopped to stone the frogs. He is not exactly cruel, but he wants to see if he can hit 'em. It is a curious fact about boys that two will be a great deal slower in doing anything than one. Boys have a great power of helping each other do nothing.

But say what you will about the general usefulness of boys, without a boy would very soon come to grief. He is always in demand. In the first place, he is to do all the errands, go to the store, the post office, and to carry all sorts of messages. He would like to have as many legs as a wheel has spokes, and rotate about in the same way. This he sometimes tries to do, and people who have seen him turning cart wheels along the side of the road, have supposed he was amusing himself and idling his time. He was only trying to invent a new mode of locomotion, so that he could economize his legs, and do his errands with greater dispatch. Leap-frog is one of his methods of getting over the ground quickly. He has a natural genius for combining pleasure with business.—*Charles Dudley Warner*.

OUR BEST FOR THE MASTER.

A poor woman living at Kedgere, near Saugar Island, had twin babes born to her. Very lovely they were, with their diamond eyes and dimpled cheeks, as they lay in infantile grace and beauty in their basket cradle, swung to and fro in the cool shade of the cocoa palms that surrounded the mother's lowly cot.

She loved her little ones, as every mother does; but a dark cloud seemed ever to overshadow even the joys of maternity, and the tiny faces of the infants were often bathed in the mother's tears. Sadly she told me the story of her sorrow. Her god, she said, was angry with her; and she knew it, because one of her babes was a girl, and blind. Had she not offended him in some way, both would have been boys and then she would have been so happy. The blindness she did not so much mind; but to have a poor despised girl—it was more than she could bear. Thus she would bewail her sad fate whenever I saw her, and always concluded her lament by saying: "The god must be appeased, cost what it may."

Little did I understand the fearful import of her words, till calling one pleasant evening at the cabin I found but one babe in the cradle, and the mother in agony at its side. It was the blind girl that remained—the perfect child, the high-prized boy, had been sacrificed by being thrown into the Ganges, in order to appease the fancied anger of the god!

At first I was dumb with horror at the unnatural crime. But when able to speak I could not forbear asking the poor mother why, if she must destroy one, she had not sacrificed the girl she lamented, and whose blindness made her a subject of pity, and spared the boy she prized so highly.

"Ah, that was my great grief," she replied; "I could not offer a girl when I had a boy, nor a blind child when I had a perfect one. That would only have made Gunga more angry. The god must always have the best. Alas! for my boy, my beautiful boy; the sunshine of my

heart has gone out forever! And the poor woman beat her breast and tore her hair in agony.

Thus wrote a missionary lady of India. How little this poor woman understood of the great love of God to her and to her children. Yet are we, with our purer faith, always thus consistent? Do we give the best of our time, talents, property, influence, and affection to our King; to Him who gave His best—His only Son—a ransom for our sins, that we might be saved through Him?—*Selected*.

EMPLOYMENT FOR CHILDREN.

Here is something which will give employment to the children on days sometimes dreaded by quiet-loving mothers, when the schools are out and the house is full of noise and frolics.

Get some plaster of Paris, and water and provide some molds; these may be borrowed from the kitchen—pudding molds, blanc-mange molds, scalloped cake-pans, and even plain but prettily shaped bowls, will any and all answer the purpose. Now set the children to work; let them mix the plaster and water, and fill the molds.

If any of the articles they make are of such size and shape that they can be hung on the wall, provide some loop of ribbon or of braid, and when the mold is about half full of plaster, lay the end of the loop in and then pour more plaster over it. When the plaster has hardened the loop will be found to be securely fastened in, and capable of sustaining the weight of the article. When the plain bowl is used, or a deep plate, the article molded will resemble a plaque, and can be decorated by pasting some bright pictures or painting some design upon it; and, by the way, I know of nothing which will so happily occupy the sometimes tedious hours of a child's life when he seems to have exhausted his resources, as the employment of a paint brush and a few tubes of paint. It may also be made to conduce to his education in the matter of color, and—for I would furnish him with a little bottle of oil—he may learn to be neat, to use his oil and paints without soiling his hands or clothes or dropping any on the carpet.

It is conceded that it is a mother's duty to bring up her daughter to be a good wife, and so it ought to be conceded that her son should have some of the training which will prove of inestimable benefit as a husband, and one of the most-wished-for virtues is that of neatness. This we may surely teach our boys.—*New York Post*.

NOTHING LOST.

I flung away, 'mid dust and mould,
A little bulb—a shriveled thing;
The glory of the risen Spring
Has crowned its slender stalk with gold.

Gone into darkness and the dust,
O precious life we could not save!
Why gaze I on an empty grave?
She lives, she dwells amid the just.

O friend, whatever shall befall
Of good or ill, in time to be,
Be sure it shall be well with thee;
Beyond is all eternity;
Trust Him, our God, who keepeth all.

"I HAD NOTHING ELSE TO GIVE."

A missionary in Persia gives the following touching incident:

"I have one sweet story to tell you that will compare favorably with the love offerings at home. One young woman cut off the greater part of her beautiful hair and sold it and brought me the money; she knelt down at my feet, and with eyes full of tears said: 'Take this money for the poor people. I want to give it to God; it is the price of my hair, I had nothing else to give.' Nothing has happened since I have been in this land that has been such a sweet savor of love, for she is a poor widow with two little children to support. A mother and an invalid sister need all the help she can give them; and yet she would willingly and unasked give so much to her poorer sisters for Jesus' sake."

THE CHURCH THE PLACE FOR WORK.

Let us not think of rest and pleasure down here. We shall rest when Christ comes, but not until then. I heard of a Christian who did not succeed in his work so well as he used to, and he got homesick and wished himself dead. One night he dreamed that he had died and was carried by the angels to the eternal city. As he went along the crystal pavements of heaven, he met a man he used to know, and they went walking down the golden streets together. All at once he noticed every one looking in the same direction, and saw One coming up who was fairer than the sons of men. It was his Redeemer. As the chariot came opposite, He came forth, and beckoning the one friend, placed him in His own chariot seat, but himself He laid aside, and pointing over the battlements of heaven, "Look over yonder," He said, "what do you see?" "It seems as if I see the dark earth I have come from." "What else?" "I see men as if they were blindfolded, going over a terrible precipice into a bottomless pit." "Well," said He, "will you remain up here and enjoy those mansions that I have prepared, or go back to your dark earth and warn these men, and tell them about me and My kingdom and the rest that remaineth for the people of God?" That man never wished himself dead again.

He yearned to live as long as ever he could to tell men of heaven and of Christ. And that is what God wants us to do. We shall rest by and by; we shall have all eternity to rest in. But the church is the place for work, and as soon as our work is done there will be the voice calling us, "Come up hither."—*Lutheran Standard*.

POWER OF SILENCE.

What a strange power is silence! How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her! When some of those cutting, sharp, blighting words have been spoken, which send the hot indignant blood to the face and head, if those to whom they are addressed keep silence, looking with awe, for a mighty work is going on within them; and the spirit of evil, or their guardian angel is very near to them in that hour. During that pause they have made a step toward heaven or toward hell, an item has been scored in the book which the day of judgment shall see opened. They are the strong ones who know how to keep silence when it is a pain and a grief to them—those who give time to their own souls to wax strong against temptation, or to the powers of wrath to stamp upon them their passage.—*Emerson*.

THE EDELWEISS OF SWITZERLAND.

"Once there was a maiden—so the legend runs—so fair, so pure, so heavenly-minded, that no suitor was found worthy to win her; and so, though all men vainly sighed for her, at last she was metamorphosed into a white star-like flower, and placed high up on the loftiest mountain tops, close to the snow she resembled, to be forever a type of the womanhood that is purest and most lovely. And because the flower was only found through peril and toil, and upward struggle, it became a saying through all the cantons that to win the love that was highest and noblest was 'to pluck the edelweiss;' and no higher honor could any lady merit than to have the little white flower placed, as her own emblem, within her gentle hand. So at length it grew to be sacred to betrothals, as the orange-blossom is to marriage; and no maiden might be won until her lover had scaled the perilous heights himself, to seek the priceless edelweiss, and lay it at her feet. And, like the Scotch white heather, it told in itself the old sweet tale; for if the maiden took his offering, the happy lover might hope; and if she placed it in her girdle or belt, then he knew that she was his."—*Tribune*.

Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts, to be permanently useful, must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlyle*.

Useful Hints and Recipes.

CORAL FRAMES.—Have a frame made to fit your pictures. To this tack small twigs, and pour over it while warm a preparation made of four parts yellow rosin to one part vermilion. Handsome card-baskets may be made of the same material, using large twigs for the foundation.

Linen lunch-cloths one yard square, with a vine and some odd and mirth-provoking design in the corners are the fancy of the hour. These are very pretty to cover the small tables used at lunch or small tea-parties. Have as much variety in coloring and in the design as possible, and yet be in harmony.

The flavor of coffee may be greatly improved and its delicate aroma increased by adding a little bicarbonate of soda to the water with which it is made. This is the reason why the coffee obtained at Vichy, Carlsruhe, and other German watering-places is of such superior excellence, the water in these localities containing a certain percentage of soda. In England many persons habitually use carbonate of soda in making tea, a pinch to a pint of water being the regulated quantity.

HOUSE DECORATION.—If you have not a book-case make one, or two look better, if you like to fill up the recesses each side of a chimney. Any nook, or a corner, will do, though a corner is rather harder to fit up. Have a carpenter make you some very smooth shelves, and fit them into place from the floor only breast high. Do not paint or stain them, but rub them roughly with oil, except the top one, which should be covered with a bright cloth. Finish the edge of the shelves with a strip of scarlet leather-cloth pinked on each edge, and fastened on with brass-headed nails. Make a pretty curtain to hang across the front. It may be of dark felt cloth, trimmed across with bright bands of cloth feather-stitched on, or of crash worked in outline embroidery, or of any material or color which will harmonize with your carpets or curtains. Hang it with brass rings (which you can buy of any upholsterer) on a pole which should be fastened in front of the top shelf, (we forgot to say in its proper place, that the top shelf should be nearly two inches wider than the others.) The pole may be ordered with the rings, or you can take a section of gas pipe (or a broom stick) and gild it, with prepared gilding, bought at a paint shop.

To support the pole, have your carpenter saw you out a couple of small brackets, with a hole in the center just large enough to admit the pole.

Fasten your curtain to the rings, put the rings on the pole, and the pole through the brackets, then screw the latter into place. Gild the brackets and screw heads like the pole. Put plaster busts or other ornaments on the top shelf, and you will say you have a pretty and useful piece of furniture at a slight expense. We saw a lovely curtain for this purpose made of olive colored felt cloth. Across the bottom was a deep facing of maroon cloth, above this were five rows of ordinary worsted braid in bright color, and fastened at each edge with high-colored silks in fancy stitches. About five inches from the top of the curtain was another cluster of the braids. —*Farmer's Review*.

Youth's Department.

GOD SEES US.

"God sees us," little Robbie mused, Repeating thoughtfully
The verse which on his lesson page
That morning chanced to be:
"God sees us every day and hour;
He knows what'er we do,
Not only when our deeds are good,
But when we're naughty too."

"Oh, yes, I know, and when I'm good,
I'm glad He sees me, too;
But, oh, I'm sorry God must know
Each naughty thing I do;
I'm sure I want to please Him, but
It's very hard to be
At every time the kind of boy
The good God likes to see."

Here Robbie paused; a moment sad,
Then suddenly he cried
Right joyfully, "There is a way
I never yet have tried:
When I am going to do wrong,
'God sees me,' I will say;
I'm sure it's just the plan to try,
And I'll begin to-day."

Oh, think "God sees me," children all,
And strive right hard to be
Always the kind of little folks
The good God loves to see!
Such habit formed in early years,
With patience will grow strong,
And often in the future days,
Keep you from doing wrong.

—Exchange.

GETTING EVEN.

By H. Elliott M'Bride.

"He has killed my dog—my nice dog, Carlo, and I'm so angry I don't know what to do. But I'll get even with him—I'll make him wish he hadn't been so mean and cowardly and hateful."

This is what Willie Dennison said to his sister Maria and to his little cousin, Johnny Benton.

Johnny was a city boy who was visiting at his uncle's house in the country.

Willie had been the possessor of a dog famous for hunting, but the dog had disappeared a few days before, and Willie had just learned that he had been shot by a boy named Conn Adriance, who always seemed to have an antipathy for the animal.

"I'm sure," continued Willie, "the dog never did him any harm. He would run out and bark at him, but a dog's bark doesn't hurt anybody. I suppose when I tell him about it he will say that he was afraid the dog would bite him, or, as he doesn't stop at a lie, he may say that the dog did bite him. Oh, he's the meanest boy in the world, and I wish I didn't live in the same neighborhood. But I'll tell him about it—I'll tell him how mean he is, and if I can I'll sue him and make him pay fifteen or twenty dollars for the dog. Carlo was worth twenty dollars of any man's money, and if he was alive to-day and anybody would offer me that amount, I would tell him that he could keep the twenty dollars and I would keep the dog; I'd tell him the dog wasn't for sale. I feel so terribly cut up on account of the dog's death that I hardly know what to do. He was such a good dog—so true and faithful."

"Well," said little Johnny Benton, "I know what I'd do. I'd sue the boy, and then after I had got pay for the dog I'd go and kill his dog."

"But he has no dog," replied Willie.

"Then I would whip the boy. He is a bad boy and he deserves to be whipped."

Then Maria, Willie's sister came forward with her advice.

"Don't do it, Willie; don't do it. It will be far better to return good for evil. Do not let him know that you have found out that he killed your dog, but when you have an opportunity do him a kind act, and he will feel a great deal worse than if you had whipped him or killed his dog."

"Well, I wouldn't do that," said little Johnny. "I don't believe in such a way of doing things. If he has no dog to kill I'd thump him good."

"I'm sure I feel now more like thumping him than doing him a kind act," said Willie, "but I'll consider the matter."

The conversation ended here. Maria went into the house, and the two boys, with nothing in view save to take a walk, went down to the creek which was about half a mile distant.

The following winter Willie's father gave him a new sled, handsomely painted and bearing the name "Lightning." It was considered the best sled on the playground of Wickliffe school-house, and with it Willie made good time when coasting on the hill slope which extended away to the east of the school-house. Willie was not

a selfish boy, and on different occasions he had allowed other boys, Conn Adriance among the number, to take his "Lightning" and use it part of the dinner-hour.

Conn's sled was old and worn, and he was envious. He disliked that any boy should have anything better than he, and he decided that as soon as opportunity offered he would smash the new sled and prevent Willie's "lording it over them," as he expressed it, because his sled was new and good.

It had been customary for the boys to take their sleds home in the evening when they returned from school, but one evening as it was stormy, Conn proposed that they should leave them until the next day.

The boys all readily assented to this, as none of them feared that they would in any way be disturbed.

When Willie went to school the next morning he found his sled broken into fragments and scattered over the play ground, while all the other sleds stood as they had been left the evening before.

"Oh!" he exclaimed bitterly, "who could have done this? I wonder if Conn Adriance could have been so mean as to do it. If he did I will get even with him. Yes, I'll punish him for it in some way. And I believe he did do it. He wasn't satisfied with killing my good dog, Carlo, but now he must go and break my sled, and just because it was better than his. Oh, what a mean boy he is, and how I hate him!"

At the noon hour all the boys, including Conn Adriance, asserted that they knew nothing of how the sled was broken, and some of them sympathized deeply with Willie on account of his loss.

Willie had learned to a certainty that Conn Adriance had shot his dog, Carlo, but had never said anything to him about it, so that Conn was resting easy, believing that his act was entirely unknown. In regard to the sled, however, Willie had been unable to find out who had done the malicious deed, but he firmly believed that it was Conn. He reasoned that no other boy in all that country could be so mean and so hateful.

Willie's father purchased another sled for him quite as good as the one that had been destroyed, and Willie did not leave this one on the playground through the night, but took it home with him each evening regardless of the weather.

Spring had opened, and one Saturday afternoon as Willie was walking along the creek which was near to his home, he saw Conn Adriance and another boy engaged in fishing. As he neared the place, Conn, who had risen to get a bait for his hook, missed his footing and fell into the water.

The boy who was with him was very much frightened, and he dropped his pole and line and ran away screaming for help.

Willie knew that Conn could not swim, and he hastily divested himself of his coat and boots and plunged into the water.

Conn had sunk twice before he reached him, and Willie knew the danger of attempting to rescue him. He swam in, however, and caught hold of him, and was immediately seized by Conn in a death grip. After much struggling he managed to get him ashore, and by this time Conn's companion who had run away, returned, and with him was Willie's father and a farm hand. The boys, who were very much exhausted, were restored, and then they prepared to go home.

"I can't go yet," said Conn. "I can't go until I tell you all how mean a boy I have been. I have treated Willie shamefully, and yet he has saved my life. I killed his dog, Carlo, and not satisfied with that, I broke his sled. If he had not come at the time he did I would not now be alive to tell you all how shamefully vicious I have been. If he had not been willing to risk his life to save mine I would have been at this time lying at the bottom of the creek, dead. Oh!" he cried in great agony of mind, "I hate myself—I hate myself! How can I ever hold up my head again?"

"Don't trouble yourself about it, Conn," said Willie. "I did dislike you very much when I learned that you had shot my dog, and I thought that I would get even with you in some way. I thought perhaps you had broken my sled, but I didn't know. But don't worry about it. You are sorry for it, and it is all right now. And Conn, old boy, I have got even with you, haven't I? And isn't it better to get even in this way than the way I thought of?"

Conn replied slowly, "You are a noble boy, Willie. You have got even with me in a noble way, and it shall be my endeavor to get even with you as far as I can for what you have done for me to-day."—Presb. Banner.

A TOUCHING STORY.

Messrs. Welsh and Pancoast, two gentlemen from Philadelphia, made last summer a tour among the Indian reservations, determined to see for themselves, as far as possible, the condition of the red men, and to judge of the truth of their complaints. They had peculiar facilities for observation, and so were enabled to get a glimpse behind the curtain, denied to others. Reservations, it will be remembered, are in effect prisons; no Indian can pass out, or white man enter, without a pass.

In a little pamphlet published by Mr. Welsh, many pathetic incidents are given of the eagerness of the Indians to be taught and their desire in many cases to become civilized, which are barked by their inability to hold land of any kind of property.

It is not generally known that an Indian is the only human being in the United States who is not recognized as such by the law. He cannot buy or sell, build a house, or raise crops with any legal claim to them. If a white man turns him out of his home, robs him of his horse, food or wife, or even assaults and cripples him for life, the Indian cannot punish him by the law. His only redress is brute force, and when he resorts to that his whole tribe are held responsible for his misdemeanor, and the white agent can call on the soldiery to punish them. Here is the secret of the beginning of some of our wars with the Indians. The first step to a solution of this great problem is to give the Indian civil rights in the courts, a legal right to earn his bread like any other man, and a claim to his life and property.

A touching story is told by Mr. Welsh of the death of a girl of sixteen, one of the Lower Brules. She was the only member of her family who had become a Christian, but seems to have been tenderly beloved by them. Her father, a savage, and bitterly opposed to the whites, fell into a state of frantic grief at her dying bed, and would have taken his life but for her entreaties not to do so, as her new religion taught her that if he died by his own hand, she could not meet him in the Spirit Land.

When she was dead she was buried at the old man's request with Christian rites. The next day her brother, who would soon have become a brave, came to the missionary and handed him his scalp-lock, which he had cut off as the first sign of submission to the religion of peace.

On the far-off banks of the Missouri, in the breasts of these so-called savages, are the same fond love and passionate regret, the same aspiring, in a mute, dumb way, to a truer life, as that which fills our own hearts in our better moments.—Youth's Companion.

BLESSSED ARE YOUR EARS.

"I've had the *beautifullest* time!" said Tommy Downs to his mamma, coming in at bed-time from spending the evening with his playmate, Phil Potter.

"What have you been doing?" asked Mrs. Downs, smiling on her noisy, stirring boy.

"O! we've made all the noise we wanted to, I and Tommy and the girls. We marched for soldiers, and I whistled while Tommy beat his drum, and we played 'I Spy,' and 'Stage Coach,' and 'Puss-in-the-Corner.' Then we each took a comb and some tissue paper, and played on them as loud as we could—had a regular comb concert."

"And it didn't disturb Mrs. Potter at all?"

"Not a bit. She just sat and read all the evening, and paid no attention to us. I wish you was as deaf as she is!"

"Why, Tommy!"

"Well, I do," persisted Tommy. "It would save you so much trouble with your head aches and my noise, for I know I'm a noisy boy. I believe you'd take lots more comfort than you do now."

"Don't you think I like to hear the music of my little boy's voice!"

"The trouble is you hear it too much and too loud," laughed Tommy.

A few days after, he went over to see Phil again. It was fine sliding, so he and Phil and a dozen other boys were sliding down the hill back of Mrs. Potter's house.

"I'm dreadful thirsty!" said Tommy to Phil. "I'll run down to your house for a drink of water."

"You won't need to go in," said Phil. "You can get it from the cistern in the back room."

The cistern was under the floor, the water low down, and Tommy's arm short. It was icy, too, around the trap door, and it was no wonder that Tommy slipped in.

He caught the edge of the board and

held on with all his might, screaming for help. Through the open outside door he could see Mrs. Potter sitting by the back parlor window, sewing, and she could easily have heard him scream, if she only hadn't been deaf.

The boys on the hill made too much noise to hear him. He was hanging in the ice-cold water almost to his waist, and his hands and arms were so tired that he thought he must let go and drop in, when little Nell came and stood by the window where her mother sat, and she caught sight of Tommy.

He saw her pull her mother's sleeve, and point to him, and then it was no time at all before Mrs. Potter had him out of his cold bath and into the house in hot blankets.

"Mother," said Tommy that night, "I can't be glad that you're not deaf! I don't wonder Jesus said, 'Blessed are your ears, for they hear!'" —Youth's Companion.

"RIGHT ABOUT FACE."

By Mary D. Brine.

"Now, right about face!" September cries,
"Right about face, and march!" cries she;
"You, Summer, have had your day, and now,
In spite of your sorrowful, clouded brow,
The children belong to me."

Come, fall into line, you girls and boys,
Tanned and sunburned, merry and gay;
Turn your backs to the woods and hills,
The meadow ponds and the mountain rills,
And march from them all away.

"Are you loath, I wonder, to say farewell
To the summer days and the summer skies?
Ah! time flies fast; vacation is done;
You've finished your season of frolic and fun;
Now turn your tardy eyes

"Towards your lessons and books, my dears.
Why, where would our men and women be,
If the children forever with Summer played?
Come, right about face," September said,
"And return to school with me."

—Harper's Young People.

A SACRED TALISMAN.

Three little German girls, whose friends were in America, wanted to go thither. They were from eight to twelve years old, and the question was how to get them across the great ocean and away into the interior of America. There was no one to go with them, they must go alone; and no one could tell what troubles might assail them or what dangers might surround them. But their friends had faith in God, and before they sent them out they got a book, and on the fly-leaf they wrote a sentence in German, in French, and in English, and they told the little children when they started—

"If you get into any trouble, or need any help, you just stand still and open this book, and hold it right up before you."

Then they started off on their long journey by railway and by steamship, from place to place and port to port; and wherever they went, if any trouble occurred or any difficulty arose, the children would stop and open the book, and hold it before them, and they always found some one who could read German, or English, or French, and who was ready to help them on their way.

And what were these words which proved such a talisman and protection to these children—among strangers in a strange land? What were the words that made the careless and thoughtful, and the rough and reckless, kind; that gave them protection and help in every hour of need, and opened doors before them? They were the words of One who lived on the earth long years ago, and who, though He has passed away from human vision, yet holds His grasp upon the minds of men. These were the words: "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

BEAVERS AND THEIR HOUSES.

What queer little things beavers are! What strange houses they can build. They make a sort of cabin of branches of trees and mud. The mud answers nicely for mortar. They have large, strong teeth. When they are cutting the branches for use they gnaw them off with their teeth. They make the sticks just as nearly the same length as they can. They dig up the mud with their paws, for they are great diggers. When they are ready to build their cabin, they use their flat tails just as masons use a trowel. With it they spat and smooth the coat of mud as they put it on. The beaver's tail is very short, and well adapted to this purpose. As the wall

of the cabin rises higher, it is hard for the builder to reach the top. What do you think he does? Why, he props himself up on it and goes on with his work. These little creatures lead an idle sort of life during most of the summer months, and keep by themselves; but the last of August they form into companies and begin to cut down their timber. The beavers always select a place for building close to a stream of water. To get to the entrance, they must go down under the water. In order to keep the water over their doors just high enough, they make a perfect dam. This dam is also built of branches and mud. For fear the branches might move and get out of place, they fix stones upon them, sometimes of large size, to keep them down. Do you see how they understand all this? If they did not have a dam, the door of the cabin might be closed up with ice, if the water got low in the stream, in winter. In this cabin there are two little rooms. They are shaped like an oven. The beavers live in the upper one, and in the lower they store away their food. They eat the roots and branches of different vegetables in the winter. They often lay up food in large quantities.

This wonderful little animal is about three feet long. His tail is eleven inches long. He uses it as a rudder in swimming as well as a trowel. This rudder, with his web feet, enables him to swim much faster than he can walk. So you see that God gives to every creature certain tools to do His own work.—Our Little Ones.

Pleasantries.

A vigorous old fellow in Maine who had lately buried his fourth wife was accosted by an acquaintance, who, unaware of his bereavement, asked: "How is your wife, Cap'n Plowjogger?" To which the Cap'n replied with a perfectly grave face: "Waal, to tell the trewth, I am kinder out of wives just now."

"Yes, there's a heap of difference in boys," replied the old man, as he tied up a bag of oats. "There's my son John, for instance. Everybody beats him in a horse trade, swindles him on a watch dicker and leaves him out in the cold when he farms on sheers. He's good-hearted, but there's no business about him. If I had to depend on John I'd die in the poorhouse." He wrestled the bag aside, seized another, and continued: "And there was my son Philip—keen as a razor, eyes wide open, so sharp that no man in New Jersey dare offer him a pair of old boots for a \$300 horse for fear of being cheated." "Is he dead?" "Yes, he's gone and that was the sharpest trick of all. He found he'd got consumption, and what did he do but hunt up a life insurance agent, take out a \$5000 policy, give his note for the premium, and come home and fall off a load of hay and run a 'pitchfork clear through him. Some sons would have hung on and wanted currant jelly and chicken soup for eighteen months; but that warn't Phil. No, sir. He didn't even ask for anything better than a \$20 tombstone, and he said I needn't git that unless the marble-cutter would trade even up for a blind calf."—Boston Herald.

"What are you butting your head against that wall for?" asked the Mayor of an old negro.

"To see whuder or not I'se asleep, sah!"

"Don't you know that you are not asleep?"

"It's sorter doubtful sah. I found a quarter jes now an' I wanster see whuder or not I'se dreamin'," and he jammed his head against the wall again. "I've been fooled dis way too often. T'uther night I foun' a han'ful ob money under a rock. I sot down an' counted it an' turned it over in my 'joyment. Dar it was; all silver. I won'ered ef I was dreamin', but I heard a bird singin' in a tree an' saw de leaves tremblin' in de air. Den I knowed I was awake an' I rej'ised wid a loud mouf. I went up town ter de man what owns my cabin an' bought it ob him an' went ter de clerk an' had him write it down in de big book. I was mighty happy, an' I bought a big 'catfish an' a monstrous cabbage. I came home an' was 'gratulating' myself when all ob a suddenment my wife yells out: 'Ye's an ole liar, fur yer ain' bought dis cabin. Yer'd better get outen dat bed an' chop some wood or yer won't get no breakfas' heah to-day!' I got outen bed mighty sheepish, kase I'd been talkin' in my sleep. Now, wid dis quarter I'se gwinter satisfy myself dat I ain't dreamin' for I 'gratulates' mysef,' and he jammed his head against the wall.—Arkansas Traveller.

THE MESSENGER.

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We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, SEPTEMBER 5, 1883.

We are sure that the future hopes of the Church in regard to the increase of Gospel ministers depend largely upon the mothers. Household consecration has much to do with it. A son given to the Lord at his birth and nurtured in grace, will with very little exhortation take the question of his duty into earnest consideration. In many cases there will be a longing for the work which can hardly be repressed. It would be interesting to ask those now in the ministry what first led them to the thought of it. In most instances they would say that it took possession of them in early life, and impressed them so powerfully that they were ready to fight discouragements and obstacles in order that the desires of their hearts might be accomplished. The love of Christ constrained them. Sometimes the seed remains long in the heart without putting forth a sprout in token of the fact that it has any life in it, but if deposited by a mother, and watched with care, it is almost sure to bring forth fruit in due season. Let mothers take note of this; let pastors remind them of it.

Pastors, elders and others may of course aid in this work if they look out for promising boys and suggest the matter to them. Some of our best ministers refer their first impressions to the simple laying of a hand upon the head, with the remark: "You ought to become a preacher of the Gospel." No man can tell the possibilities of a word spoken in season.

A pastor living in a thrifty town of ten thousand inhabitants and blessed with numerous churches of various denominations, tells us that there is not in all the place a young man who has the Gospel ministry in view. There are plenty of young men, many of them spending their time in involuntary idleness, looking for something to do, and not one seems to have an idea that the Lord may have work for him in His vineyard. They are in some cases educated and professing Christians, yet they feel no call to labor for the salvation of men. Are they in dead earnest about their own salvation?

The Methodists are having a lively discussion over the "time-limit question." Some of them want the rule limiting the length of pastorates entirely removed; others wish the term extended, while a third party are anxious to retain the present term of three years. The advocates of unrestricted pastorates seem most numerous in the North western Conferences.

The United Presbyterians opposed to instrumental music in churches held a convention in Allegheny, Pa., lately, and seemed to be determined to have their General Assembly reverse its decision upon the point, at its next meeting. Things look as if there will be a schism, which is to be deprecated.

Pere Hyacinthe it is said will visit this country during the present month. The financial support his congregation in Paris has hitherto received from England will be withdrawn, and it is supposed that his mission here will be to provide funds for the continuance of his work.

John H. Shumaker, Ph. D., who graduated at Marshall College in 1850, and who has for some years had charge of the Academy at Chambersburg, has been elected Principal of the Academy at Blainstown, N. J. He has a fine reputation as an educator.

Mr. Moody is to "give a start" to evangelistic work in Baltimore about the middle of this month. The movement is to leave out the ministry, and be conducted entirely by laymen, and this feature of it a great many people cannot understand.

The monument Mrs. Lucy Tuttle, who recently died at Guilford, Conn., erected to the memory of her deceased son, was in the shape of a \$10,000 library fund. It

was given to Olivet College, Mich. We repeat our hope that such memorials will become common. They are much more sensible than piles of marble.

A correspondent of the New York *Evangelist*, after recounting many of the objections to the vacations taken by pastors, suggests that the difficulties might be overcome by exchanges, and proposes a "Bureau of Exchange" to conduct correspondence and arrange matters.

EDITORIAL CORRESPONDENCE.

CHAMBERSBURG, August 27th, 1883.

A hurried trip over the Reading Railroad from Philadelphia to Harrisburg last week impressed us with the beauty and richness of the country. The agricultural and mineral resources are almost beyond computation and they are being developed very rapidly. The towns along the route have grown wonderfully in the last quarter of a century, some of them more than doubling their population and taking the rank of inland cities. And then all along the route furnaces have been built to bring the yield of the mines into the service of man. O, for a more universal consecration of property. "The strength of the hills is His," and should be laid upon His altar.

Then there is something very striking in the scenery about Reading, with the bold outlines of the mountain on the one hand, the river on the other, and the thriving city between them. Independent of the romantic features it looks like a strong strategic point upon which a hardy people have seized for defence and aggressive movements in industrial pursuits. We had no means of hearing much church news, but the tall spires pointing with giant fingers to the skies throughout the valley told us that God was not forgotten, even in the midst of all the din of business. Nothing but a supernatural power could make any impression upon, much less stay the strong current of world life.

Palatinate College building presents a very fine appearance and we are glad to hear that its prospects are so flattering. Bethany Orphans' Home, as is well known has been rebuilt, and everything is improved not only in appearance, but in adaptation to the growing want of the institution.

The Cumberland valley is as beautiful as ever. Its charms are not easily defined. With no wild scenery, and very few large streams of water between the Susquehanna and the Potomac, and with no very fine improvements in the way of buildings, such as line the banks of the Hudson, even the stranger is enraptured with it. The succession of views with near lights and shades almost peculiar to it, and the blue mountains in the distance on either side, is sure to impress any one of true taste, without telling him at once what it is that is so attractive.

Chambersburg was our objective point. Our dear old church had been remodeled and beautified almost beyond recognition. A description of the fine organ, and windows and all the improvements have already been given and we need not refer to them now. And besides we feel too tender to dwell upon the hearty pleasant greetings of a community in which we had labored so long. Two of the former pastors, Dr. S. N. Callender and the writer who preached the dedicatory sermon, and two ministers who had been members of the congregation, Dr. Aughinbaugh and Rev. J. C. Bowman were present. Besides these, Rev. C. Clever of Baltimore, and Rev. H. W. Herbert of the Grindstone Hill charge were in attendance. Dr. Aughinbaugh, and Revs. Bowman and Clever made addresses to the Sunday-school, and in the evening Dr. Callender preached an admirable sermon. The improvements to the church cost about \$9000, and the building was given back to God free of debt. Rev. W. C. Cremer, the estimable pastor of the congregation, has everything to encourage him.

A most appalling volcanic eruption and earthquake took place in Java in the last week. The force of the shock was almost unprecedented. A tract of land fifty miles square, disappeared entirely. On the night of the 27th ult. the volcano of Papandayang over 7000 feet high, was split into seven parts. Near Batavia, a Chinese settlement containing 25,000 inhabitants was obliterated and not more than 1,000 escaped. Of 3500 Europeans and Americans in Batavia, 800 perished. Towns and temples have been swept away. The destruction baffles description. From a statement given in another place it will be seen that volcanic disturbances have occurred this year in all places liable to them.

SEMINARY STUDENTS AT WORK.

The class which graduated from the Theological Seminary, in Lancaster, May last, consisted of nine members. A majority of them are able to officiate in English and German. These have all secured and accepted calls; and the larger number have been installed; being widely distributed throughout different parts of Reformed territory.

Two have been located in Maryland; one has accepted a call from Virginia; and another is laboring in Rowan county, North Carolina. The remaining five have obeyed the voice of the Master calling them into different parts of Pennsylvania. One has gone into the Synod of the Potomac, being settled in Franklin county; another into the Synod of Pittsburgh, having occupied a call to a pastoral charge in Armstrong county. Three have remained within the mother Synod; one having a half-supporting charge in Monroe county, whilst the other two are in the service of our Home Missionary Board. Of these one has undertaken the prosperous Mission at Lock Haven, the other, the Mission full of promise at Marietta.

There were, however, many more applications than students of Theology ready to enter the field, applications from the West and the East, from the North and the South. Not a few were compelled to deny several invitations. Had the class consisted of twenty, instead of nine possessing the same kind of fitness for the service of the church, they could all readily have been settled over established pastoral charges, or have entered into promising Missionary fields.

Some of our undergraduates have also been at work during the summer. In response to an invitation from the Rev. Dr. Eschbach, Mr. Lewis Reiter, a member of the Middle Class, has been doing a great deal of successful work in the vicinity of Frederick City. He has been visiting from house to house, superintending Sunday-schools, organizing and teaching Catechetical classes, and gathering the people in school-houses for divine worship on Sunday. At the instance of the Rev. G. D. Gurley, Mr. Calvin B. Heller, a member of present Senior Class, went to North Carolina, where he has been preaching and teaching during the hot months of July and August. Other students have been either teaching or preaching as occasion offered. The young men of our seminary evince a cheerful readiness to enter open doors and labor in the service of the church during their summer vacation. What the church now greatly needs is to multiply the number of faithful young men who will consecrate their lives to the spiritual work of the ministry.

MINISTERS' LEAVE OF ABSENCE.

"Can't you stay over Sunday with us?" we said to a minister a few years ago. "No," he replied, "my vacation terminates this week. I have been having a good time, but must resume work next Sunday."

And so we read every summer of churches giving their pastors a vacation, with the addition sometimes of a purse to help them enjoy themselves. Surely it all seems rather kind than otherwise; yet there is something about the manner of talking about it, at least, that is not calculated to preserve the dignity and independence of the ministerial office. Our notions about the thing may savor of old fogyism, but we cannot get rid of our perhaps antiquated views of the Christian ministry. We always were of the opinion (a mistaken one, perhaps) that a pastor was what the name imports, that is, a shepherd of those whom Christ the chief Shepherd through the Church has given him to take charge of, to feed them with the Word of God, to counsel, direct, lead them in the way of eternal life. All this seemed to us to imply royal (not tyrannical) prerogatives in the ministry. That it was for him to know better than any one else what should, at any time, be best for the people under his spiritual care; and that, therefore, he ought to be the judge whether it would be best for himself and them to take a summer trip, visit friends, and take such recreation as he might consider the most conducive to health and vigor. It looks as if ministers were "hired" by the day or month, when we read that the Up-land charge has, upon mature consideration, voted a vacation of six weeks to their "pastor." As if those sheep would say to the shepherd, like a father to his boy: "There now, you have been a mighty good boy, so I give you two weeks to run around and do as you please. Take good care of yourself." For our own part we never asked for a so-called vacation or leave of

absence, and we never intend to. It is the pastor's business to provide for the spiritual welfare of his charge; and if going away once a year for a few weeks is good for himself and people, let him simply announce the fact without any formal action in the case. If he has the interests of his parishioners at heart, and his soul yearns after those within his spiritual domain who are yet in the bondage of sin, he will surely return in good time and take up his work.

We do not mean that officers in the church and others should have nothing whatever to do in a matter of this kind. Let them by all means show their willingness to part with their shepherd for a time, when they know he is in need of rest; and there would be no objection to their giving him a good send-off by presenting him with an extra purse. What we object to is, the sordid way in which ministerial vacations are spoken of, and as if the true order in the relation of pastor and people were reversed. The very term *vacation* also, or *leave of absence*, smacks of the growing secular and humanistic ideas of the holy calling. We have no desire to quibble; but sentiments clothe themselves in words and phrases; and if people talk wrong about the Church and ministry it is because they think wrong. We mean, that a minister of Christ should not allow himself to be placed in a wrong position in relation to his people; that he should magnify his office, and not yield an inch of his divinely-given prerogatives. K.

THE LOST TRIBES OF THE PALATINATE.

II.

Germantown on the Hudson River.

We have no means of learning the details of life in the early Palatine settlement at Germantown on the Hudson, but it was certainly very discouraging. The refugees, after their suffering by flight in Europe, and in the subsequent ocean voyage, attended by constant sickness and frequent death, found themselves strangers in a strange land. During their transit from New York up the "Noble Hudson," whose banks must have reminded them of their own Rhine, from Mayence to Cologne, excepting, of course, the ancient "castles" and evidences of civilization, they may have been encouraged with the hope that they were soon to find a good home near its forest-clad borders.

When they had passed the majestic Palisades, that solid wall of rock extending along the west shore of the river at its lower reaches, and had threaded the narrow straits through the Highlands, and had passed through the broad blue basin of Newburg bay, they were put ashore among the solemn pine forests which then covered the gentle swells of land now included in the southern section of Columbia county. Here the Hudson is of average width, about a half a mile broad, and the immigrants were divided into two groups, their settlements separated by the river.

These places were named, East-camp and West-camp, from the fact, no doubt, that at first, they did not build permanent dwellings, but dwelt in bark and log cabins, until they should find a permanent settlement. Gov. Hunter bought the tract on Sept. 9, 1710, and furnished the immigrants with tools for making tar, pitch and rosin for the royal navy, and also for raising hemp. He also temporarily furnished them with provisions. But history affirms that they were poorly fed, clothed and housed, while leading a life of distasteful and profitless toil; and many longed for the fertile lands in the Mohawk and Schoharie valleys, to which they believed they were entitled by the Queen's promise. And thus one year nearly wore away. On May 1, 1711, there were 1178 settlers reported at East Camp, divided into four dorfs, or villages, named respectively Hunterstown, Queensbury, Armsberg and Haysburg, in which the Governor appointed J. P. Kaieskern, John Conrad Weiser, H. Windecker, and J. C. Tucks as "Masters." At West Camp, now Ulster county, on May 18, 1711, 14 Palatines were reported at Elizabethtown, 111 at Georgetown, and 321 at New-Village.

On March 27, 1711, Mr. Cast, the Superintendent, wrote to Governor Hunter that he had heard the following conversation, which was held by a group of five Palatines, while seated around the fire. Said one: "What, if in your return for all your pretended rights, the Governor will not give you any other lands than those in the rear of our villages, and be determined that we pass our whole lives here. What can you, then, do? Nothing. Her Majesty will put us in a position to earn our bread, for she will not always keep us in this way.

"Earn our bread! said another. We came to America to establish our families—to secure lands for our children on which they will be able to support themselves after we die; and that we cannot do here. What is to be done in that case? 'Only to have patience,' replied the first. Patience and hope make fools of those who fill their hands with them! Thereupon the whole five burst out laughing, and changed the conversation."

No doubt many such conversations took place in those days, and the change which they foreshadowed was hastened by an event which soon followed. Governor Hunter, having exhausted his substance and credit in the autumn of 1711, in supporting the Palatines, warned them to take measures to subsist themselves during the following winter. "Upon this intimation," he says, "some hundreds of them took a resolution of possessing the lands of Schoharie." "Then all hands fell to work, and in two weeks time cleared a way through the woods fifteen miles in length, with the utmost toil and labor, though almost starved and without bread."

V. H.

Communications.

HYMNAL OR TUNE BOOK.

That there are many in the church anxiously waiting for music, suited to the new Eastern hymn-book, is well known. The Board of Publication decided nearly a year ago in favor of a tune-book, but has been holding back in deference to the opinion of many in the church who prefer a hymnal. As the time for the meeting of the Synods is near, it may be well to discuss the subject somewhat with a view to call out action that will show us the mind of the church in general.

The Board was influenced in its division mainly by two considerations.

1. We are of the opinion that about a dozen of the best standard tunes for each of the metres occurring most frequently, and half a dozen for those occurring occasionally, will give sufficient variety, and be all that our congregations need. We think it will be found upon careful inquiry that hymnals, as such, are a practical failure in the congregations that pretend to use them. That is, if the choir sings the tunes set to the hymns there is very little congregational singing, for the reason that it is not possible for the average congregation to learn a new tune for each hymn, or even one-tenth as many tunes as there are hymns. So that, in the nature of the case, the choir does the singing alone. At least the congregation cannot join heartily in any but old familiar tunes.

It may be said that with the music before the singer the tune can be easily learned. That is true only of those who can read music, and it is true only of those comparatively few who can do so.

But further, it is safe to assert that very few congregations in which hymnals are used sing one in five of the tunes to which the hymn is set. As said before, they cannot learn them, and even choirs that cannot read music at sight, or do not meet regularly for practice find it difficult perhaps impossible in most cases to sing them. A congregation that holds service twice on Sunday during the year has 104 services. If three hymns are sung at a service it requires 624 tunes to sing them. Of course they need not all be different tunes. The same one can be repeated on different pages of the book, or, as is usually done, two or three hymns can be arranged for the same tune on the same page.

But, in any case, there must necessarily be a large selection of tunes where the music is printed on each page of the book of worship—more than it is possible for the average congregation to learn in a whole lifetime, unless a majority, at least, can read music at sight, or are practiced one evening in the week on the tunes to be sung on Sunday. This we know is not done, and hence only a limited number of tunes are familiar to the average congregation—perhaps less than fifty. Therefore, as a rule, even choirs, knowing this, or from necessity, do not sing the tune set to the hymn in the hymnal, except now and then when it is an old standard or familiar one.

In this view it seems plain to us that the church actually needs only a tune-book (and, practically, cannot use anything else to advantage), containing a limited number of the old and new tunes, mainly for the use of choirs, and such of the members as can read music at sight. A tune-book containing, say one hundred of the best standard tunes of different metres, suited to our new hymn book, can be of such form and size as to be bound in with the large-sized hymn-book, for such as want the music, or bound separately.

It may be said there already are plenty of tune-books, but, we reply, we know of none in this cheap form that furnishes music suited for our new hymn-book—especially the German carols and other peculiar metres. Some, I know, will object to having two books from which to sing. Well, choirs usually have to have two, and why cannot others who want the music have the same. I admit it would be preferable to have but one, if it were possible to use it to advantage, but this, as we have seen, cannot be.

2. But the other reason that weighed with the Board in favor of a tune-book is the expense of publishing a hymnal, both to the Board and to the individual purchaser.

The stereotype plates for the music and the editing of a hymnal would cost from \$1500 to \$2000. The Board has no fund from which to draw on to meet this expense. To take it out of our regular business, would be to cripple us in other departments of our publication work. To borrow it would not be good policy, since it would take the profits of years on the sales to pay it back.

But a hymnal arranged to suit our new hymn book would also be more costly to the purchaser than perhaps most of our congregations would be willing to endure. Being arranged according to the church year, and the book being in print, it is impossible now to rearrange the numbers and location of the hymns, so as to put several of the same metres on the same page to be sung to the same tune. We would be obliged to arrange the music to suit the hymns as now numbered, which would necessitate printing a much larger number of tunes than are found in other hymnals, proportionate to the number of tunes. Even when two or three hymns of the same metre are intended for the same Lord's Day, it would not be desired to sing them to the same tunes on the same day. So that to make a hymnal out of the book as we now have it, there would have to be a different tune for almost every hymn. Of course some tunes could be repeated a number of times, but

the size of the volume would be the same, and the cost to the purchasers would be correspondingly great. It could not be compressed within limits, so as to sell at the same price that hymnals are sold, which are not arranged according to the Church year. It is hardly likely that our people would care to pay the price for such a book, that the Board would be compelled to charge to cover cost and allow a small profit.

Under all the circumstances, and in view of the practical difficulties in the way of publishing a hymnal, by using the hymns and arrangement of the new Eastern hymn book, the Board is convinced that the best we can do is to publish a cheap tune book (to sell at, say, 30 or 40 cts. per copy) and of such size and form that it can also be bound in the back of the large sized hymn book. If, however, it is the prevailing desire of the Church to have a hymnal made out of the new Eastern hymn book, let the Synods interested, say so at their approaching meetings, and we will comply with their wish, provided, of course, funds are in some way furnished for the purpose. We can't make bricks without straw.

One of the Board.

Aug. 31st, 1883.

DEDICATION OF ZION'S CHURCH, READING, PA.

Zion's Reformed church, at the corner of Cedar and Washington streets, was dedicated August 26th. Appropriate services were held in the morning, afternoon and evening. At 10 o'clock in the morning Rev. Eli Keller, of Zionsville, preached a sermon in the German language from the words contained in the 1st, 2d, and 3d verses of the 87th Psalm. His theme was "The Church of God." He spoke first of the foundation; second, of the builders; and third, of the manner of building. Mr. William Smith and his son, who performs on the clarinet, assisted the choir. In the afternoon at 2 o'clock, Rev. Mr. Keller delivered a sermon in the English language, using the 133rd Psalm for his text. Rev. Dr. C. F. McCauley, Rev. Dr. B. Bausman, Rev. Henry Moser, and Rev. L. K. Derr, the pastor, also took a part in the services. At 7:30 a. m., Rev. Dr. Nicholas Gehr, of the Sixth street Zion Reformed church of Philadelphia, delivered an appropriate sermon in the German language. All the services were well attended.

This congregation which was started as a mission a little over two years ago, is now moving along under very auspicious circumstances. There are at present 136 communicant members, and the pastor, Rev. L. K. Derr, is prosecuting his work with most encouraging success.

The church contains two side and one center aisle. The seats are of ash, finished with walnut and are very comfortable. The audience room has seating capacity for about 500 persons. The ceiling is handsomely frescoed. The designs are plain panels with an ornamental center and border. The walls and ceiling are white and of a rough cast finish. There are thirteen gas projections and thirty-nine burners. The solid walnut pulpit will be surrounded by a heavy walnut chancel. The church is 40 by 60 feet. The ceiling is sixteen feet high on the sides of the church from the floor, and twenty-two and a half feet from the floor in the center of the church.

The following named persons donated the side windows: Zion's Reformed Sunday School, of Philadelphia; the Sunday school of the new congregation; Misses Annie Grebe and Winia G. Derr; Zion's Reformed Sunday school, of Allentown, dedicated to Rev. L. K. Derr, a former scholar; Mrs. Ellen Strohecker and Bethany Orphan's Home; Willie A. Smith, Emma Rauch and Peter Rowe; Lydia Weaver and Catherine Kester, in memory of James Kester; Mrs. J. Benninger and H. A. Blank, in memory of Jacob Benninger and Sabina A. Blank. The front windows were donated by Immanuel Reformed church, of West Philadelphia; Mr. Louis Grebe, Jr., in memory of father and mother, Jacob Hinnershitz and Barbara Hinnershitz, by their children; the triangular window by the Building Committee, James T. Reber, Jacob B. Fricker and Rev. L. K. Derr.

The following donations were also made to the church at yesterday morning's service:

A beautiful pulpit, by George Gasser; two pulpit chairs by Nohl, Seidel & Co.; one altar chair by Aug. C. Weritz; a fine altar with marble top, L. H. Lies; a beautiful reading desk by Schrader and Kline; baptismal stone, P. J. Eisenbrown; a large clock, Charles Rickenbach and several other friends; several beautiful rugs, Shimer, Shimer, & Laub, Allentown; pulpit Bible and hymn book, El. Kohler, Philadelphia; altar Bible, John H. Keller, Philadelphia; basement pulpit, L. M. Berolet, Oley; a very large pulpit Bible, printed in the year 1756, Sarah Smith, Union county.

FOREIGN MISSIONS.

The following items of interest in connection with our mission work in Japan, are selected from several communications from our missionary, and will show that while the work in Japan is specially difficult, yet some progress has been made, and that we are now prepared to commence the work of organization which, by the blessing of God, will result in the salvation of many souls. The work of a foreign missionary must necessarily be slow, requiring patience and perseverance, and it requires an intelligent appreciation, in order that the church at home may properly sympathize, and not grow weary in waiting for results.

The language is to be acquired. The vernacular of heathendom is so peculiar in its construction that even those who have a talent for acquiring languages find it an arduous task. This is especially the case with the Japanese language as the following extract will show. "I suppose you are aware that the student of Japanese cannot be said, in any sense, to be acquainted with the Japanese, without a thorough knowledge of the Chinese language. The first knowledge of Chinese writing was brought over to Japan from Corea, in the year 284 A. D., by a prince from that country. In the sixth century the study of Chinese and its system of writing became generally spread by the introduction of the doctrine of Buddha. Then every Japanese in polished society, besides being instructed in his mother tongue, also received instruction in Chinese, consequently read Chinese books of morality, and aimed to read and write a letter in that language. But this was not all that they did, for they took the Chinese phonetic system exclusively for the expression of their thoughts. They imitated the Chinese sound as far as they could, and used the same symbol to express the same idea. The Chinese classics are read in Japan by every one who claims to have even the most ordinary education. These books have great influence in Japan. The Japanese children, after spending a short time in the native system of writing, begin on the Chinese, and continue it through life. Most of all their letters are written in the gross or flowing Chinese, which is the square character contracted. They use it to write their own sounds, and as a system, I can readily see many things in its favor. It is precise and beautiful and very expressive. In walking about the streets of Tokio, you will find all the sign boards and labels written in Chinese. In all the schools throughout the Empire, Japanese is taught by the Chinese system of writing. All the books and newspapers are largely of this character.

The knowledge of the Chinese is the passport to society, and so much is made of it, that no one will read a book in the presence of strangers unless it be in that language. This makes the study of the language very difficult for the missionary, for he is virtually acquiring two languages in order to speak and write one. He must be careful to acquire the Japanese meaning, while he is using almost exclusively the Chinese characters. These characters are made up of eight strokes or a multiple of those strokes. They have these eight strokes as the principles, just as we have the principles in English letters. These characters will contain from one to forty strokes. Their alphabet consists of 214 initial characters. These are divided into 17 groups, according to the number of strokes in each one. These 214 characters serve to group all the others in the language. In their dictionaries they have about 40,000 characters arranged. A student wishes to find a certain character, he must first ascertain whether it is radical or letter, then how many distinct strokes it contains, and then to what group it belongs, this requires much time and patience." This extract is sufficient to show that a missionary must devote at least three years, with the aid of a competent teacher, to the study of this complicated language. Our missionary has made wonderful progress in this respect, and has prepared a work as the result of his own studies, which will render it an easier task for those who will hereafter be associated with him.

The missionary, with the sanction of the Board, has prepared and published the Heidelberg Catechism in the colloquial or spoken language. This will be of great benefit to the masses who are not so well versed in the book language of the country. A specimen copy of the first and second questions was submitted to one who has resided in Japan for eight years, and is well versed, and received from him the highest commendation. Other books are also in process of preparation, which in the near future may serve to more fully prepare the way for missionary work in Japan. Thus the missionaries of all the churches make use of the press to aid the church in its great work. The Japanese are a reading people, and the land is flooded with works which are in the interest of skepticism and false philosophy. To counteract this corrupt stream it is essential that Christian literature should be provided and disseminated. The Christian Church must do it, or it will never be done. The intellect of Japan is open to either the true or the false, and if our missionary can contribute anything to stem the tide, and turn it into the channel of truth, his labor will not be in vain.

The organization of schools, where the intellectual and the moral are equally cared for, is a means of great importance. This has been done as the church has already been informed. A very eligible and central location has been secured, a competent teacher employed, and fifty scholars enrolled. The school building serves a double purpose. Through the week it is occupied by the school, and on Sunday serves as a preaching place. The prospect is encouraging. The congregations on the Lord's day are increasing in number, and the preaching is received with favor.

We might add other items of interest, but this communication will suffice to show that we have made a good beginning, and lead us to labor with renewed courage to increase our mission work among the heathen. With a good mission property, a live missionary family, and two more on the way, it begins to look as though we were at last waking up to our mission as a branch of the Church of Christ, in endeavoring to obey that great command, "Go ye into all the world."

T. S. JOHNSTON, Secretary.

REFORMED CHURCH ASSEMBLY.

Second Annual Meeting of the Reformed Church Assembly, at Oakland Beach, Conneaut Lake—Interesting Speeches, and a Good Time Generally.

The 2nd annual meeting of the Reformed Church Assembly at Conneaut Lake on Thursday of last week, although not quite as well attended as last year, was a decided success. The weather, although gloomy and threatening, in the forenoon, cleared up and was delightful for the remainder of the day.

The Associated Band, of Segertown, Crawford Co., furnished their usual good music for the occasion.

About 12:15, after all had taken of their several refreshments, the President, Dr. J. H. Apple, of Segertown, called the meeting to order, and, after music by the band, and prayer by Rev. Prugh, Supt. of the Orphans' Home at Butler, he (Dr. A.), delivered the Address of Welcome, in which, after other remarks, the speaker told of the progress the Assembly had made in securing their own grounds, etc.

We give a synopsis of some of the other addresses.

Rev. P. C. Prugh, of Butler—I am going to talk about the Orphans' Home. Its business is something new to me. I have been in it for almost a year, but I have really just commenced. I don't want to plead to be for the orphans: it would be an injury to the cause. They have a Father that will care for them. When He took Israel for a people He commanded them that they should not harm the fatherless and the widows, or they would be visited with a scourge and with the sword, and their wives and children should be widows and orphans. He also appointed the title. Some people think that the title was only for the stranger and the Levite; but there was another party specially remembered—the widow and the orphan. As to the stranger and the Levite, the law has been changed: we are no more strangers, and as for the Levite—well, if he turns up, he can have his share. Remember the widow and the orphan. We need not beg but provide for them. Get them back into families, incorporate them into the household: this is God's first order. The family is restricted. But there are so many not adopted—so many with no one to care for them. The Home at Butler is one of the most beautiful homes you will find. I want to say of the Home, that it is well worthy of your patronage. Remember the orphans, and help to train them up, so that they may become Christian men and women, and finally come together in the Home in Heaven, where there will be no more fatherless children and widowed mothers.

Rev. Dr. Theodore Appel, of Lancaster, Pa., Supt. of Tri-Synodical Board of Missions—I believe that a greater part of the people before me, are of German origin—German extraction: I can see it by their faces. And so I think I will talk about ourselves, and not about others. The German race is a very old race. It existed in Germany long before our Saviour was born. They were savages, or barbarians—great warriors. They had broad shoulders, broad faces, strong arms, and sharp eyes. When Julius Caesar took his soldiers over the Rhine and they looked at them they were frightened. But they were more civilized than our Indians. They wore better clothes. In the course of time they became Christians, under the influence of missionaries; but they still had some barbarisms, and were kept under severe training. The Pope ruled them for many centuries, until they brought

about the Reformation—the free, Evangelical, Protestant faith. And they have done, ever since that, a great work in all departments. They invented printing, the telescope, etc. The time would fail me to tell how much good they have done in the world. In art, literature, and philosophy they have let their light shine. It is an honor to have in us German blood. When our forefathers came to this country, it was a wilderness. The question arises: why are we here? Why did Providence place us here, as He placed the Children of Israel in the Promised Land? Because we have a work—a mission—something to do for the world and history. We might first ask the question: What have we done? then, What ought we to do? The German people in this country have done something. They have cleared the forests of Pennsylvania, and made it like a paradise. There are no better farmers throughout the land than our German farmers. In other respects they have been useful. They have made good mechanics and lawyers, and some have even gone to Congress; though they do not care so much about politics. Some have been Governors of this State. That everywhere they have made their mark—been useful in their spheres, everybody must admit. We can say of the men, they are a useful class of people. We can say the same of the women. They are the best housekeepers. I once was boarding with a Scotch lady who used to say: "I can't cook like the German women." They are the best cooks in the country. Our young ladies are doing something: they are trying to get an education—to cultivate themselves: they are going to school and to college, and all that. Certainly we have done something, especially for our own country. We have done something for Christianity—for religion—for the Christian Church. All over the State, and in the West, we have institutions of learning, orphan asylums, etc. Go through the eastern part of Pennsylvania and see the large houses and barns, and churches every four or five miles. Millions of dollars have the Germans spent for Christ and His kingdom; here, off to the West, and even to the Pacific Ocean. We have done something, but we can do more. 130 years ago the people of Europe sent over missionaries to the people here who were too poor to support their own ministers. But God has prospered us, so that now we are not only able to support our own churches and pastors, but to do more. And for the last forty or fifty years we have been engaged in this work, and have been doing better and better every year. The Reformed Church is now giving \$10,000 more annually than it gave six years ago, and it gave \$10,000 more then than it did six years previous. Our people are working more, our ministers are more active than formerly. We have a work—a mission to fulfill. I won't say anything about secular things. We ought to do as well in spiritual things as in earthly things. We ought to do our share in sending the Gospel to those who have it not; at home in Pennsylvania, out West, even beyond the Rocky Mountains to Oregon, as we have done lately, and the Church is determined to go farther, and has sent a missionary to Japan, where we had already a missionary and his wife. All this is of an encouraging character; it strengthens our faith, though we are only making a beginning, we can do more, and by the help of God we will do more, as we have grace, and as He opens our hearts and hands to His cause. Martin Luther said that in Christianity, three things are necessary: 1st, the head, 2d, the heart, and 3d, the hand. The hand must be open, and unless that is done, the others will not do. We must help the poor, the needy, the heathen, the destitute. It is a difficult thing to get men to open their hands. They will perhaps open their hearts, and their minds; but we have to work hard to get them to open their hands, until the Spirit of Christ comes, and then we work for others—for the heathen no less than for those in our immediate neighborhood. This is a very pleasant Assembly. It is a great pleasure to see so many Reformed people here. Suppose that our fathers who are gone to heaven were to come back to-day, and were to speak to you in their white robes and golden crowns, what would they say? They would tell you what a blessed thing Religion is. They would tell you how they would be more active if they were to come back. They would tell us to be active—to work while it is called to-day, for God, Christ, and Heaven—to show the fruits of our religion in our actions and influence. After they would teach us such useful lessons, they would flap their wings, tune their golden harps, and sing, "Glory to God in the highest, and on earth peace, good will toward men!"

Here followed an interesting and amusing German address by Rev. J. B. Kneist, of Buffalo, N. Y. Lack of space prevents us from giving any synopsis. Suffice it to say that the address, which had to be heard and understood in order to be appreciated, was seemingly enjoyed by the majority of those present.

Rev. C. R. Dieffenbacher, of Greensburg, Pa. "Our Saviour with one hand pointed to Heaven, and said: Seek ye the kingdom of God and His righteousness," and with the other, He laid hold of the poor, the sick, and the afflicted. He worked for both the temporal and spiritual interests of the people. Our brethren, who addressed us, have spoken on both these subjects. Bro. Prugh spoke of the poor, the fatherless, and the heathen, for whom we should care, and Dr. Appel spoke of the other work—missions—pointing men toward Heaven—gathering them into the kingdom of God—fitting them for that life which is to come. Another sphere which I think in some measure unites these two, is the social. Such an Assembly as we had last year, and this one will unite these two elements of Christian work into one. We ought not to despise the social element in the Christian Church. The pastor feels the necessity of cultivating the social element in his congregation, and I think it follows that we should cultivate the social element in the Church at large. Pastors know how much good they receive from the social character in all Classical and Synodical meetings. Why can't we take some little time to cultivating the social feeling? It would increase our knowledge, and strengthen our faith. We ought not to be so greedy for the "Almighty Dollar." We ought to lay aside our labor at certain times for the relaxation of body and mind. It is for the people to say whether they will do these things—whether this will be a permanent thing.

Rev. Stouffer, of Butler—I am satisfied that the Reformed Assembly will be a success: for, first, we have the brain; second, the intelligence; third, the enterprise; and, lastly, we have the money; if we will remember that it is only necessary to open our hands.

C. M. Boush, Esq., of Meadville—A year ago you called this Assembly into existence. We want to lay before you what we have done since, so that you may judge whether we have done our duty or not. We have got the Assembly chartered in Meadville, so that now if we acquire property, we know who owns it, and when you give your dollars, you know for what purpose. We found that to buy land, it would cost about \$100 an acre. In the meantime, we discovered among some old rusty records in Meadville, a will giving to the Lutheran and Reformed churches, some land about a half a mile from here as a burying ground. About 50 years ago our Reformed Church fathers built a church on it and took possession of it; so we are the owners; we have a complete title. All we have to do, is to go there and build upon it. There are other offers to sell or lease land, under terms which we may prescribe. One of these is on the condition

that we allow no liquor or dancing. We can accept any of these offers in case our present grounds should hereafter prove too small, and leave them to the professors and clergy for camping. But for the present all we need is the money to clear off the grounds. I believe that if we take an interest in this matter, it can be done in a few months' time.

The Assembly then (2:00 p. m.) adjourned to meet next year at the time hereafter appointed by St. Paul's Classis.—*Greenville Argus.*

Church News.

OUR OWN CHURCH.

Synod of the United States.

Crawford.—Rev. Jas. Crawford was installed pastor of Christ Church, Green street, Philadelphia, on the 2d inst., by Dr. Davis, and Revs. J. D. Detrick and C. G. Fisher, who had been appointed by the Philadelphia Classis for the purpose. Rev. C. G. Fisher preached the sermon. Mr. Crawford's P. O. address will be No. 1106 Mount Vernon street, instead of Lancaster.

Wapwallopen.—The harvest home services were held on the 21st and 23rd of August. Rev. J. W. Steinmetz, from Reading, was present with us at all the services, and preached excellent and appropriate sermons. The offerings of the charge amounted to \$42.22.

Lower Saxon.—Harvest services were recently held in Lower Saxon charge. Rev. A. B. Koplin, pastor. The contributions for benevolence amounted, in the aggregate, to \$85, which is an improvement on previous years.

East Pa. Classis.—At a special meeting of East Pa. Classis, on July 20th, Licentiate F. W. Smith was received from Lehigh Classis and a call to him from the Tannersville charge, Monroe Co., Pa., confirmed. At the same time a committee consisting of Revs. Geo. W. Kershner, T. A. Huber, and the writer, was appointed to ordain him to the Gospel ministry, and install him as pastor of the aforesaid charge. This duty was attended to by the committee on Sunday, Aug. 5th, at 2 P. M., in the Tannersville church, in the presence of a large and devout audience. The relationship thus established, we trust will prove mutually pleasant, and result in much good. The beginning promises well. There is plenty of material to be gathered in and room for earnest labor in the Master's cause. CLERK.

Walmer's Church.—On Sunday, Aug. 26, Walmer's Church was reopened for the service of God. During the summer his church, which is situated in Union township, Lebanon Co., Pa., was repaired, repainted and frescoed. This house of worship is now beautiful and tasty. A large concourse of people was present at the re-opening, and the best of order prevailed on this occasion. Revs. Schmauk and Gaucker of the Ev. Lutheran Church, and Revs. J. E. Heiser and A. J. G. Dabbs of the Reformed Church, besides the pastors of the congregation, Revs. Martin and Kessler were present on the occasion. The re-opening sermon was preached from 1st Kings, 8: 15, 16, by Rev. B. W. Schmauk. He was followed by Rev. J. E. Heiser from Isaiah, 60: 7. The occasion was further improved in the afternoon by Revs. Dabbs and Gaucker. The present church was erected in 1850, and is the second building. The preceding building stood ninety-nine years. Both congregations are in a flourishing condition. Both pastors are doing a good work here. J. E. H.

Synod of the Potomac.

Waynesboro.—The recent harvest services in the Waynesboro charge, Rev. F. F. Bahner, pastor, were largely attended, and the thank offerings of the people were considerably in excess of those of former years. These offerings were devoted to Home Missions. The 49th anniversary of Trinity Sunday-school, of Waynesboro, was held on a recent Sunday, and a movement will soon be inaugurated looking towards a proper celebration of its semi-centennial next year. The parsonage belonging to the charge has lately been repaired and beautified at an expense of about \$400, and now presents a very neat and comfortable appearance. Trinity church, of Waynesboro, has also undergone an important improvement, in having gas introduced into it, by means of a 72 inch corrugated reflector and chandelier combined, of the French patent, 45 burners, situated in the middle of the ceiling, with two three light brackets at the pulpit, and two of the same on the gallery for the use of the choir. The entire cost of having the church lighted in this way will probably not fall short of \$300, which amount will be contributed by the Ladies' Furnishing Society connected with the congregation. The present peaceful and prosperous condition of the charge is very gratifying to the pastor, as he is about to enter upon the seventh year of his labors in Waynesboro.

Synod of Ohio.

Bair.—The P. O. address of Rev. H. Bair is changed from Beaman to Liscomb, Marshall county, Iowa.

NOTICE.

Delegates and others having business with the Pittsburgh Synod, to convene in Kittanning, Sept. 28, 1883, and who intend to be present, will please notify me to that effect, at least ten days before the meeting, to secure entertainment.

D. S. DIEFFENBACHER,
Pastor loci.

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Miscellaneous.

A BUNCH OF COWSLIPS.

In the rarest of English valleys
A motherless girl ran wild,
And the greenness and silence and gladness
Were soul of the soul of the child.
The birds were her gay little brothers,
The squirrels her sweethearts shy;
And her heart kept time with the raindrops,
And sailed with the clouds in the sky;
And angels kept coming and going,
With beautiful things to do;
And wherever they left a footprint,
A cowslip or primrose grew.

She was taken to live in London—
So thick with pitiless folk—
And she could not smile for its badness,
And could not breathe for its smoke;
And now, as she lay on her pallet,
Too weary and weak to rise,
A smile of ineffable longing
Brought dew to her faded eyes;
"Oh, me! for a yellow cowslip,
A pale little primrose dear!
Won't some kind angel remember,
And pluck one and bring it here?"

They brought her a bunch of cowslips;
She took them with fingers weak,
And kissed them, and stroked them, and loved them,
And laid them against her cheek.
"It was kind of the angels to send them;
And now I'm too tired to pray,
If God looks down at the cowslips,
He'll know what I want to say."
They buried them in her bosom;
And when she shall wake and rise,
Why may not the flowers be quickened,
And bloom in her happy skies?

—Exchange.

Selections.

A heart unspotted is not easily daunted.—
Shakespeare.

He who knows most grieves most for wasted time.—Lavater.

Purity, sincerity, obedience, and self-surrender are the marble steps that lead to the spiritual temple.—Bradford.

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work.—Bible.

We sadly miss some noble heart,
Yet we must falter never;
Though one by one the workers fall,
The work goes on forever.

Above all, live for Christ, so travail in His service that when you fall asleep a voice may be heard from heaven, saying, "Blessed are the dead which die in the Lord: yea, saith the Spirit, that they may rest from their labors, and their works do follow them."—Hamilton.

Among the best gifts of Providence to a nation are great and good men, who act as its leaders and guides; who leave their mark upon their age; who give a new direction to affairs; who introduce a course of events which go down from generation to generation, pouring their blessings on mankind.—Barnes Sears.

Man may work out his salvation if God works in him. If the Spirit does not work in him, he will not work out his salvation, neither can he. Said Jesus, "No man can come unto me except the Father draw him." God is the moving cause, the sustaining cause and the crowning cause of man's salvation; and to Him be all the praise.

Science and Art.

Professor Brooks, of the Red House Observatory, Phelps, N. Y., reports a telescopic observation of an enormous group of spots central upon the sun's disk. "The diameter of the group is 50,000 miles and the spots are visible to the naked eye. They exhibit violent cyclonic action, electrical storms and aurora accompanying this solar outbreak."

The skill and accuracy of ancient astronomers is strikingly illustrated by the survey of Almagora, in Mesopotamia, in the ninth century, who gave the earth's mean circumference at 131,355, 200 feet; according to Clark's elements of 1878 it is 131,381,455 feet. Even at a period as early as Aristotle, 340 B. C., this mean circumference was known, with astonishing precision, as 131,328,000 feet.

A HOLY LAND PROJECT.—The latest proposition is to build a maritime canal through Palestine, and an English company, with the Duke of Marlborough at its head, has been formed for the purpose of making investigations and preliminary surveys. So far as at present proposed, the work will include, in the first instance, a canal twenty-five miles in length, from Haifa, in the Bay of Acre, through the plain of Esdraelon to the valley of the river Jordan. The depth of the proposed canal is to be forty feet, and its width 200 feet. This will bring the Mediterranean into the heart of Palestine, and go far toward making a seaport of Jerusalem. It is further proposed to construct a canal twenty miles in length from the head of the Gulf of Akabah to the Dead Sea, and thus unite the waters of the latter with the Red Sea. If these things were successfully performed, it is expected that an inland sea about 300 miles long, varying in width from three to ten miles, and deep enough to float vessels of the largest size, would extend from the Mediterranean to the Red Sea. There are some matters besides engineering difficulties, which may hinder the execution of this project. The consent of the Porte is indispensable, and certain European powers would undoubtedly oppose the granting of a firm conferring upon England the exclusive right of way by water through Palestine. The Holy Land also has sacred associations for Christians throughout the world, and a widespread sentiment among all churches and sects would doubtless be raised in opposition to the innovation. Speaking of this particular subject, the London Times says: "It is possible that the new enterprise may be proved to the satisfaction of many devout men and women to be the fulfillment of the prophecy of Ezekiel, to the effect that there is to be a broad sea in the desert, and that 'the fishers shall stand upon it from En-gedi even unto En-eglaim.'"—London Railway News.

Personal.

Mrs. Pyrke, the wife of a workingman, and the daughter of the eldest son of Robert Burns, the poet, is a pauper in London.

The children of Peter Cooper continue their father's good work by adding \$100,000 to his bequest of \$100,000 to the Cooper Union.

The Duke of Connaught, better known in this country as Prince Arthur, recently acted as a bartender at a charity entertainment, and sold mixed drinks to distinguished drinkers at high prices.

It has been reliably ascertained that of the sons of Luther no descendants are now living. The last one died in 1742. But of the daughters of Luther there has survived the family of Von Saucken, in East Prussia, several male members of which are representatives in the German Parliament. A daughter of this family recently married a Jewish banker in Berlin.

Jenny Lind Goldschmidt lives in a large house in South Kensington, London, surrounded by spacious and well-shaded lawns. Now, at the age of sixty-three, she is said to be very homely and unattractive, except when she speaks. Then the plainness of her face and form is forgotten; for her tones are still those of the "Swedish Nightingale," and her features light up in sympathy with the music of her voice. She seldom sings now; only occasionally, at royal request, or for the Bach choir, of which her husband was the founder.

Items of Interest.

The citizens of Bloomington, Ind., have contributed \$50,000 towards erecting a fire-proof building for the Indiana University, in place of the one which was recently burned.

The returns of the census taken on January 1, 1883, which have just been published, show that the Empire of Japan contained a population of 36,700,100, made up of 18,598,998 males, and 18,101,112 females.

The Countess de la Torre pleaded that, being a member of the anti-cruelty society, she took eighteen cats and nine dogs into her house out of compassion, but a London Justice fined her \$1 and ordered abatement of the nuisance.

A man in Stonington, Conn., now eighty-four years of age, deposited \$100 in a savings bank on his twenty-first birthday, and has never withdrawn a dollar of the principal or interest since. If he takes joy in accumulation he has derived some pleasure from it.

Brussels has forbidden the management of theatres to introduce fire or explosives in scenes without the permission of the authorities, and then only under prescribed conditions. When fireworks are used, the firing shall not be in the direction of the spectators.

Changes in the James river have made an island of Jamestown, completely separating it from the mainland, and about all that remains of the first English settlement of Virginia is the dismantled tower of the old church. It was here that Pocahontas embraced the Christian faith and was baptized.

The children sent by the New York City Mission for a fortnight's stay in Clinton county, N. Y., numbering several hundred, surprised those who have taken care of them by their good behavior, and by their knowledge of Bible lessons and well-known hymns have given an impetus to Sunday-school gatherings in the vicinity.

In the City of Monterey, in Mexico, by a peculiarly convenient arrangement, the cock-pit is close to the Cathedral. This insures it a good attendance, as the great majority of those who attend the Cathedral services also visit the cock-pit. The brutal sport is not put under the ban, as it is in this country; and some, even of the clergy, make a common practice of attending.

A disagreeable sensation has been created in Montreal by the publication of the Government's analysis of the soda water sold there. Most of the samples were found to be dangerously impregnated with copper and lead. Toronto soda water was found to be of somewhat better quality. Of course the quantity of copper and lead in a single glass is not sufficient to produce any bad effect, but the danger lies in habitual use.

At a late sitting of the High Court, held at Edinburgh, Donald Smith Peddie, well known in connection with the defalcations from the Dissenting Ministers' Friendly Society, was declared a fugitive from justice, and outlawed. As the indictment against him could not be served personally, an officer of the Court read it in the presence of a witness on the pier at Leith, a process which appears to be held sufficient when a delinquent has absconded.

In Mexico nearly every one is a smoker. The school children who have done well in their studies are rewarded by being allowed to smoke a cigar as they stand or sit at their lessons. The schoolmaster is seldom without a cigar in his mouth. In the law courts all persons commonly enjoy their tobacco freely, and even the accused in a criminal trial is not denied this indulgence, but is allowed, if his cigarette goes out in the heat of the argument, to light it again by borrowing that of the officer who stands at his side to guard him.

In his book, "The War between Peru and Chili," Clements Markham states that the work of ruin carried on by the Chilians in Peru, in accordance with the policy of their government, is continuous and most monstrous. The National Library, the best in South America, containing more than 300,000 volumes, and that of the University of St. Mark, in its different branches of jurisprudence, medicine, political economy, mineralogy, chemistry, and belles-lettres, have all been pillaged by Chilian officials to such an extent that not a single book remains, while the book-cases have been broken up for packing-cases. They also stole and shipped off for Chili the instruments belonging to the astronomical observatory; the Medical College, and those for teaching arts and industries; and, as if these disgraceful acts were not sufficiently scandalous, the buildings of the university, of the library, and of the colleges, are used for barracks and stables. But this is not all; there are other deeds which rival, if they do not surpass, the devastation of Alaric and of Tamerlane. The national archives contained numerous documents, some of them dating from the conquest of Peru, and the foundation of Lima by Pizarro. They have been pillaged, and these inestimable records have been sold by weight as waste paper. The gallery of portraits of distinguished historical personages, of the Incas, and of all the Spanish viceroys from Pizarro to Peneza, has been destroyed. The pictures were torn down, and served as material of which the soldiers made tents in the barracks-yards. The promenades, public offices, museum, have been despoiled of all objects of art, and of every article intended for use or for amusement. Pictures, statues, bronzes, marble seats, fountains—in a word, whatever was moveable has been stolen and carried off to Chili. A similar fate has overtaken the municipal

schools of primary instruction, which the Chilians have closed in order to seize their endowments.

THE LIQUOR TRAFFIC.—The extent and expense of the liquor traffic in Great Britain, the United States and Canada, is truly enormous. It has been estimated that 100,000,000 bushels of grain are annually destroyed in the Anglo-Saxon world to make beer; an amount that would give two barrels of flour during the year to every family in the three countries mentioned. During the last seven years Great Britain has spent \$987,000,000 for liquor, or \$200,000,000 more than the national debt of Great Britain. But this was not all; for it cost at least \$100,000,000 to pay for the mischief caused. So that the liquor traffic of Great Britain annually costs \$241,000,000; or "as much as would support 600,000 missionaries at \$1,200 a year, 500,000 schoolmasters at \$500, build 5,000 churches at \$10,000, 5,000 school-houses at \$4,000; would give to the world 200,000,000 of Bibles, at 25 cents each, and 500,000,000 of tracts at \$1 per 100; would give 100,000 widows \$100 a year, and 200,000 poor families \$50 per year. In short, would provide a machinery that would evangelize the world in a short time, or pay off the national debt in four years." In the United States the liquor traffic causes a direct and indirect outlay of over \$1,400,000,000; while in the Dominion, the present cost of the traffic is about \$52,000,000, or over \$11 per head of population. An interesting comparison is made to show that a decrease in the consumption of liquor would more than compensate for the temporary loss of revenue, by the restraining of crime and consequent diminution of expenditure. In Vineland, N. J., there is total prohibition. "Yonkers, N. Y., licenses 145 saloons, and has in addition 75 places where liquor is sold in violation of the law. Vineland has about 12,000 inhabitants, and Yonkers less than 15,000. Yonkers spends on its police \$37,000, and the police duties of Vineland are performed by one constable at the annual expense of \$75. Yonkers has a police judge at a salary of \$4,000, and a clerk that is paid \$800. Vineland has no police court and needs none. The paupers of Yonkers cost the town \$12,000; Vineland only has six; pays \$400 for the same. Altogether these articles of expense cost Yonkers \$43,800; in Vineland \$475. Making proportionate allowance for the difference in population, the government, so far as the expenses are concerned, costs more than ninety times as much as that of Vineland.—Christian Guardian

Both the great earthquake in the island of Ischia, at the end of July, and the extraordinary and still more destructive volcanic eruption which has just overwhelmed the island of Java, occurred in a well-recognized focus of volcanic forces. Ischia is only a few miles from Vesuvius, with which it is connected by a chain of small volcanoes, and in the same part of the Mediterranean Sea are Etna, Stromboli, and other famous volcanoes. Java lies near the focus of the greatest volcanic system on the globe, amid a perfect nest of volcanoes, there being no less than forty-five craters on the island of Java itself. The evidence given by these two outbursts, therefore, taken in connection with that recently furnished by similar, though less destructive, disturbances in other quarters of the earth, shows that there is at present extraordinary activity in the earth's interior, which is manifested at all, or nearly all, the vents by which these pent up forces ordinarily escape. To show how widespread this internal disturbance is, it is only necessary to recall the fact that within six months there have been extraordinary volcanic eruptions or earthquakes in almost every quarter of the globe. In Japan a new volcano has been formed; in Central America an old volcano, supposed for centuries to be extinct, has suddenly burst into eruption; in South America Cotopaxi has melted the accumulated snow on its lofty cone, and begun to send forth fire and ashes; in Europe the giant Etna has recently partly roused itself to activity, and since the disaster at Ischia, Vesuvius has been giving indications of an impending eruption. But in the intensity of action displayed none of these outbursts can compare with the great Javan eruption.

The focus of the volcanic system to which the Javan craters belong is supposed to lie between the islands of Borneo and New Guinea, considerably to the east of Java, and from this focus four principal fissures in the earth's crust are supposed to extend, one reaching to Kam-chatka, another to the Antarctic circle, a third running through the islands east of New Guinea, and the fourth extending lengthwise across Java. There seems to be no doubt that on the present occasion the volcanic forces began to manifest themselves near the western extremity of the Javan fissure and advanced toward the focus. This is a very interesting fact, especially since it is known that activity was manifested last winter in the northern branch or fissure of this volcanic system, a new volcano being formed in Japan. So far there has been no disturbance near the focus itself.

Mr. Fawcett, the Postmaster-General of Great Britain, in his annual report, recently issued, reports from the first annual report sent out by his office in 1855 a historical summary of the Post Office, which, together with the statistics of the year, afford an opportunity to study the progress of letter-carrying in the United Kingdom. From the historical summary it appears that the Post Office had its rise in a proclamation by Charles I., who commanded his Postmaster of England for Foreign Parts "to settle a running post or two to run night and day between Edinburgh and London, to go thither and come back again in six days, and to take with them all such letters as shall be directed to any post-town or near that road." A post to foreign countries "for the benefit of English merchants" had been organized in the previous reign, but in Charles's proclamation lies the first evidence of the establishment of a Government Post Office for inland letters. In 1637 the King claimed a monopoly of letter-carrying wherever he established posts. The claim was resented as an encroachment of the Crown, but the Parliament found the State post so convenient that it adopted the institution, put down a rival post established by the Common Council of London in 1649, and in 1657, during Cromwell's Protectorate, passed the ordinance which was the first statutory recognition of the Post Office, and which was substantially re-enacted at the Restoration. In 1830 the mails were for the first time conveyed by railway. The year to which Mr. Fawcett's report relates ended last March. It shows that in the United Kingdom the circulation of letters has increased at about the same ratio as the population; that of post-cards, as was the case last year also, rather more rapidly. The total number of letters delivered during the year exceeded 1,280,000,000, while the number of post-cards was 144,000,000. In 1839, the year before the introduction of the Penny Post, three letters were sent per head of population. In the following year the number had nearly doubled; in 1873 it had risen to 29, and it now stands at 36. Comparing the different divisions of the United Kingdom, England is far in advance, the average number being there 41, in Scotland, 37, and in Ireland 17. In Germany the average number of letters per head is only 13, while in France the number is 15. The number of messages sent by telegraph during the year is 32,000,000. Nearly 3,000,000 depositors kept accounts in the Post Office Savings Bank, and deposited over £39,000,000 during the year. Of every ten persons in England and Wales one

is a depositor in the Post Office Savings Bank, the average amount of deposit being £13 4s. 10d. In Scotland the number is 1 in 35, and in Ireland 1 in 48. The gross revenue of the Post Office during the year was £9,413,812, the expenditure, £6,352,094; balance, £3,061,718.

Farm and Garden.

Satisfactory results have proved that Holsteins are superior to all other cows for milk, not excepting even the Ayrshires. Being large in frame also they can be fattened for beef more profitably than some breeds.

Mr. C. J. Sadler, of Pittville (Philadelphia), is of the opinion that the Wyandotte fowls are destined to be the favorites over all others, as they are well feathered, hardy, compact and good layers, besides being less liable to frosted combs in winter.

A plan in use in Australia for leading cattle, said to be very effective, is as follows: Tie the end of the rope around the base of the ear horn; pass the line across the forehead, back behind the horns and under the back of the ear, thence up between the ropes and the animal's forehead. When hauled taut, a hitch is made which takes in the ear, the least pressure upon which, by pulling the rope, it is said, prevents the most obstinate beast from hanging back.

Sheep prefer upland pastures and a great variety of grasses. It has been proved that the pasture has a greater influence than climate on the fineness of wool. Fat sheep yield heavier and coarser fleeces than those that are poor in flesh. The fine fleeces East, when taken to the Western prairies in the same latitude, will in a few years change their character. The quantity of fleeces and size of sheep will increase; but the fineness of the wool will not be retained. Sweet or upland herbage is the best for fine wool.

A NEGLECTED DUTY.—Farmers' wives, read this. During the first six months of 1882 there were nearly seven million dozen eggs, hen eggs, not ostrich or other fancy eggs, but hen eggs, imported into the United States. Now, as a matter of fact, the wives of our farmers, mechanics and country ministers ought to go into the egg business so thoroughly and successfully that they can have all the fresh eggs they want in their own families, have enough to supply all the bankers, merchants and other families in the land, and export the surplus product to the "down-trodden" natives of Europe. The idea of a people with all our open country going to France and Belgium for eggs to go with our morning toast and coffee. We shall buy a coop of hens and start the reform at once. No eggs with French socialism or Irish agrarianism in them for our breakfast. Tariff or no tariff, America must raise her own eggs.

SLUGS IN GARDENS.—Many gardeners have trouble with garden slugs. Baiting the slugs with bran is probably the surest way of catching them. The easiest way to proceed, according to James Vick, is to take some pieces of slates, or flat stones, or flat pieces of tin, and lay them about in the garden among the plants, distributing them very liberally; just at sundown go out and place a teaspoonful of bran on each piece of slate or tin, and the slugs will soon become aware of it, and begin to gather and feed on it. In about two hours, when it is dark, go out again with a lantern and a pail containing salt and water, and pick up each piece on which the slugs were found feeding, and throw slugs and bran into the brine, where they instantly die. It is well, also, to go around again in the morning, and many slugs will be found hiding under the pieces of slate, and can be destroyed in the brine. By following up this method persistently for a few weeks the garden may be effectually rid of the nuisance.

CORN-FED PORK.—"It has been found, from carefully conducted experiments by different persons," says the Chicago Times, "that one bushel of corn will make a little over ten and one-half pounds of pork, gross. Taking this result as a basis, the following deductions are made: When corn is worth 12½c. per bushel, pork will cost the producer 1½c. per pound. When corn is worth 17c. per bushel, pork will cost the producer 2c. per pound. When corn is worth 25c. per bushel, pork will cost the producer 2½c. per pound. When corn is worth 34c. per bushel, pork costs the producer 4c. per pound. When corn is worth 50c. per bushel, pork will cost the producer 5c. per pound. The above statement shows what the farmer realizes on his own corn when in the form of pork, and it also demonstrates the fact that there is money in corn at 25c. per bushel when fed to hogs at 3c. per pound."

Books and Periodicals.

ST. NICHOLAS is a bright and breezy autumn number, which Louisa M. Alcott opens with a charming story of child-life, entitled "Little Pyramus and Thisbe," telling how a boy and girl became great friends through a hole in the wall.

Mr. Daniel Beard tells us of his young friends "Tom, Dick, and Harry, in Florida," and shows us many pictures of the odd things they saw and the curious adventures they had. "Lost in the Woods" is a graphic account of the remarkable adventures of the Lorre children, who for more than a week last summer wandered through the forests of northern Michigan, and were vainly sought by miners from the "Allouez," "Calumet and Hecla," and neighboring mines, over thirteen hundred men at one time joining in the search. The children through all their hardships had not lost heart, and when eventually found were bravely following out the plan which was bringing them safely home.

The "Work and Play" department contains the first half of a profusely illustrated article on "The Playthings and Amusements of an Old-fashioned Boy," who lived when boys had to make their own toys or go without. Modern boys will be able to get many hints from his clever contrivances.

J. T. Trowbridge tells how the "Tinkham Brothers" came out of the small end of the legal horn but gained much in popular sympathy. "Swept Away" continues to grow in interest, and there are three entertaining chapters of Harry M. Kieffer's "Recollections of a Drummer boy." Sarah Orne Jewett, Aunt Fanny, and Celia Thaxter contribute each a poem, and there are, in addition to the usual quota of stories, sketches, and verses, illustrations by Sandham, Blum, Reinhart, Champney, Birch, Culmer Barnes, Rose Mueller, Jessie McDermott, W. H. Drake, De Cost Smith, and many others.

LITTLE'S LIVING AGE. September 1, 1883. Contents: The Life of Don John of Austria, Edinburgh Review; The Wizard's Son, part XIII, Macmillan's Magazine; Napoleon's Marshalls, Temple Bar; The Treasure of Franchard, part II, Longman's Magazine; The Parcels Post, Saturday Review; Mirrors and Mirror-Frames, Queen; and choice selections of poetry. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the LIVING AGE for a year, both postpaid. Little & Co., Boston, are the publishers.

Married.

At Delmont, Pa., Aug. 23, 1883, by Rev. A. A. Black, Mr. John J. Clark, of Saltsburg, Pa., to Miss Elmira Painter, of Blairsville, Pa.

On the 23rd of August, 1883, at the Reformed parsonage, of Pleasant Unity, by Rev. B. B. Ferer, Mr. Wm. S. Cramer to Miss Sadie A. Grace, both of Greensburg, Pa.

Obituaries.

DIED.—At New Centreville, Somerset county, Pa., on August 15, 1883, Willie Balliet, only son of Rev. W. W. and Emma B. Deatrack, aged 1 year and 2 days.

Another life's work soon done; another home here empty; another little grave on earth; another family's treasure safe; another saint in the host above. S.

DIED.—At Hagerstown, Md., August 26, 1883, May, eldest daughter of Henry and Ellen Shriver, aged 17 years, 3 months and 27 days.

The deceased was one of the most interesting and amiable of the young members of the congregation to which she belonged. She grew up in a Christian family, and came early, and naturally, as it were, into the full communion of the Christian Church. Her place in the family, and her gentle and dutiful disposition, made it natural that many expectations should be entertained as to what she might be for her parents and friends in the future. It seemed otherwise to Him in whose hands our lives are. Her innocent and beautiful life came to an early close. After a rapid decline, under the wasting power of that disease which carries away so many of the fairest, her hour came, and, on a bright and peaceful Sunday morning, while prayers were being said in Church, her spirit took its flight, and went "to be with Christ, which is far better."

DIED.—David Hensel, in Mt. Crawford, Va., May 10th, A. D. 1883, aged 4 years and 9 mos.

David was a happy, good child: obedient to his parents, and when Sunday came it was his joy and delight to accompany his father and little sister to Sunday-school. On the evening of the 9th of May, as the mother was undressing him for bed and he knelt down by her knee and prayed, audibly, "God bless me and make me a good boy," it did not occur to her, for a moment, that this was the last time she would have this privilege. But so it was that before another sun had gone down little David's body was rigid and lifeless from the scourge of scarlet fever. How agonizing to the spirit of that mother and the father who had scarcely an intimation of his illness to be suddenly called to his bedside and find him struggling with death, and so soon to remember him as among their other precious dead! Though the dispensation be grievous and full of affliction, it turns the tearful eye upward God and makes us cry out: Thou art my only help, Oh my God, even when Thou dost afflict me. The only thing that will sustain the heart overpowered by sorrow is: a realizing sense of God's goodness, our utter helplessness, and as we are sinking in the waters of affliction an earnest cry to God, "Lord, save me or I perish." The grace of our Lord Jesus Christ be with us all, amen.

DIED.—August 15, 1883, at Shippensburg, Pa., Mrs. Anna Catherine Hubley Aughinbaugh, of Harrisburg, Pa., in the 78th year of her age.

Mrs. Aughinbaugh had been in ill health for about one year, but had sufficiently recovered to pay a visit to her son, William Aughinbaugh, at Shippensburg. Before her departure she was enabled once more to attend the services of the Church, which she greatly enjoyed. She was gladly welcomed by her pastor and many friends to the courts of the Lord's House which she loved so much. Many were the congratulations she received on her evident signs of recovery, and bright hopes were entertained by all that she would soon be quite well again. But He who ruleth over all things ordered otherwise. About one week after her arrival at her son's home, she became seriously ill, and in one week more she breathed her last, surrounded by loved ones who kindly ministered to her relief.

Mrs. Aughinbaugh was a native of Shippensburg and died within one-half square from the spot where she was born. In early life she united with the Reformed Church at Waynesboro, under the pastorate of Rev. G. W. Glessner, D.D. For a number of years she was connected with the Reformed congregation at Carlisle, and in later years with the Salem Reformed Church at Harrisburg, Pa., in whose communion she continued until the time of her decease. She was a faithful and devoted member of the Church of her choice, and an exemplary, humble and devout disciple of the Lord Jesus Christ.

Mrs. Aughinbaugh was pre-eminently known for her kindness to her pastors, whom she ever welcomed to her home with the most cordial greeting and whom she greatly encouraged by her cheerful words and hopeful spirit. She was one of those kindly souls whom, to the care-worn and oft-times discouraged servant of Christ, it was truly refreshing to meet.

As a mother she possessed all the qualities requisite to the perfect fulfillment of this relation: affection intense, labor untiring, care unremitting, anxiety increasing. All that is comprehended in the endearing name, "Mother," she beautifully illustrated in the family circle, leaving behind her a group of worthy and devoted children and grandchildren, who "arise up and call her blessed."

They are indeed highly favored who have enjoyed in the parental relation so much that is worthy of their reverence and love, and to have enjoyed it so long. This good woman has left a precious legacy, and our prayer is, that it may be gratefully cherished by her surviving children and friends. May her memory still linger in our hearts as among the dearest objects of our remembrance, and her example ever stimulate us to like fidelity in the Master's service.

Her death was peaceful and happy; her last words were, Glory—glory. Her funeral was largely attended, the services being conducted by her pastor, assisted by Rev. J. B. Shultz and Rev. G. W. Glessner, D.D.—the latter paying a beautiful tribute to the memory of one among the first fruits of his ministry and his life-long friend. Her remains were buried in the lovely cemetery at Shippensburg, among those of her relatives and friends of her earlier years. Peace to her ashes.

W. H. H. S.

Acknowledgments.

Bethany Orphan Home.

Received from Mr. Snyder, Perry township, \$1 00. Mrs. Louisa Hackler, 1 50. Pricetown cong. Rev. D. E. Shoedler, 5 63. A friend at Chartlesville, Rev. R. S. Apple, 2 00. Mrs. Geo. Small, Harrisburg, 20 00. New Goshenhoppen Ref. S. S. C. Z. Weiser, 30 00. Great Swamp S. S., 25 00. J. Rader, Easton, 10 00. New Jerusalem cong. Rev. D. E. Shoedler, 3 25. Philip Bausman, Lancaster, Pa., 50 00. Mrs. Philip Bausman, 50 00. Miss Barbara Bausman, 5 00. Jacob J. Oberly, Hokendaqua, Pa., 10 00. Freedensburg cong. Rev. D. E. Shoedler, 5 71. Leinbach & Bro., Reading, clothing, 35 00. A party of Philadelphians, 1 00. D. B. ALBRIGHT, Supt.

Religious Intelligence.

At Home.

In a published card, Mr. D. L. Moody denies the story that he and Mr. Sankey are no longer able to work in harmony, and declares that if their lives are spared they will continue together in the labor they both love and enjoy. The recently revamped tale about Mr. Sankey's using his position as an evangelist in the interest of a reed-organ company is also branded as false.

The German Evangelical Church at Brooklyn, N. Y., is involved in trouble. At present the church is independent, having no connection with any synod; this is very objectionable to some of the members. The present pastor, the Rev. Theodore Dresel, with a number of his people, is anxious to unite with the Evangelical Synod, while some of the people wish to unite with the Lutheran Synod, and others with the German Reformed Synod. Those who oppose the pastor declare they will force him to resign, while his adherents are determined that he shall remain pastor. There is no doubt that on either decision the church will divide. The church is the most influential German church in the city, and the meeting to decide the question which synod the church will join, as well as to decide the retention of the pastor, is looked forward to with much interest.—*Christian Union*

The appointment of a successor to Bishop Potter will be suggested when the Protestant Episcopal Diocesan Convention of New York meets in September.

The Predestination trouble among the Lutheran Synod of the West continues to raise considerable dust in the theological arena. Just at present the great Norwegian Synod, with its 175 ministers, 625 congregations, and 75,000 communicants, is the cynosure of all eyes in the Lutheran Church. For several years, in fact ever since Professor F. A. Schmidt, of Madison, Wis., their most learned theologian, drew the attention of pastor and people to the Calvinizing tendencies and innovations of the Missouri Synod, connected with the Norwegian Synod, in a general body called the Synodical Conference, the Norwegian pastors have inclined to the new views, but the people, almost to a man, stood up for the old doctrine as they had learned it from their Pontoppidan. The Missouri party saw that their salvation lay in procrastinating the subject, and succeeded in doing so for three or four years. The laity, however, continued to demand consideration and decision of the matter. A few weeks ago a Pastoral Conference of the Synod was held in Madison, and anti-Missourian theses were adopted after a discussion of two full weeks. Nor did the matter end in debate. Of the three districts composing the Synod, two have met and dissolved their connection with the Synodical Conference, and thus have severed every tie that connected them with the Missouri Synod. The *Kirkedende*, the official organ of the Norwegian Synod, which has always sympathized with the new views, reports this action in words which translated read thus: "The Synod of the Norwegian Evangelical Lutheran Church of America hereby dissolve the connection which it formed in 1872 with the Synodical Conference in North America. Inasmuch as the Synod has not yet been able to come to a unity in the doctrine concerning predestination, therefore it cannot, as a body, form a judgment concerning the doctrine of the Synodical Conference on this point." It is apparent, then, that the desire for peace at the synodical hearthstone, and not only or principally the conviction of Missouri's error prompted them to take this important step, which will probably, sooner or later, be followed by the dissolution of the whole Synodical Conference.—*Independent*

Abroad.

Priests and religious teachers have been expelled from 138 schools in Paris during the last three years, and 123 Christian free schools have been maintained.

The "Saved Army," which is distinct from the Salvation Army, but adopts similar methods, is carrying on the war against sin, it is claimed successfully to a gratifying extent in some towns in Canada.

The "Commutation Fund" of the Irish Presbyterian Church now amounts to £600,000, the interest of which is used for the support of ministers. The Sustentation Fund adds to this, amounting this year to £22,608.

Canon Knox-Little recently took part in an open-air mission meeting held by Wesleyans at Chestwood, England—"probably the first time," says *The London Echo*, "that any member of the Ritualistic party has actively taken part in a Dissenting service."

The Knox statue which is intended for Edinburgh is now nearly completed, and it will probably be set up within a year. Should the committee be wealthy enough, statues will be placed at the corners of the pedestal representing respectively Hamilton, Wishart, Buchanan, and Melville.

The *London Record* says:—"The announcement of the murder of Mr. Schroder, a German missionary in Zululand, has unhappily been confirmed by the Rev. Mr. Weber, the Superintendent of German Missions in this country. Mr. Horman, another German missionary living near Oham, who so recently defeated Cetewayo, is also reported to have been murdered. Since these missionaries were in no way partisans, their sad fate affords a significant commentary upon the state of the country."

The United States Consul at Constantinople has been requested by the police authorities to cause Miss M. A. West to close the coffee-house and reading room which she has under her superintendence. The reason alleged is that the place is used for proselyting purposes. It is not yet known what course Mr. Consul Heap will pursue in the matter. The laws of Turkey contain nothing to warrant the closing of such a house kept by an American citizen and duly licensed as a coffee-house.

The agent of the American Bible Society in Japan, in a recent letter, tells of the conversion of two Koreans, one of whom, named Rijutei, is a person of high rank in his own land. He is an intimate personal friend of the present King of Corea. When the rebellion occurred in that country a year ago Rijutei saved the life of the Queen, and the King offered as a reward to give him any rank or honors he desired. His reply was, "I only ask to be permitted to go to Japan in order that I may study and see the civilization of other lands." He came not as an official, but to study in private. Following the advice of a former ambassador from Corea, he called upon a Christian Japanese to learn about Christianity. He was deeply impressed with the truth, and was very soon converted and baptized. Rijutei's great desire is to give the Bible to his people, and he was filled with joy when he learned what the American Bible Society had done for other lands, and was also ready to do for Corea. He has entered upon the work of preparing a Chino-Corean version with great zeal. Having been recently urged to return home, he replied:—"I have a very important work to do here; I have found something that is better for me and for our people than railroads, or telegraphs, or steamboats."

A FOOD PRESERVATIVE

The Humiston System and its Peculiar Merits.

Can Food be Kept Fresh Without the Use of Ice?

THE QUESTION ANSWERED SATISFACTORILY.

Decay is as much a law of nature as growth is. The one builds up organic material; the other dissolves it into its elements. Flesh is preserved while the activities of life pervade it. When life ceases, decay succeeds. It is the same with vegetable matter, though in the more highly organized animal matter decay is soonest manifest. It has been the effort of humanity for many ages to find some means of preserving meats and fish for a considerable time, so that they could be stored up in times of plenty to be utilized in times of scarcity. Salt was early found to answer this purpose in moist climates. In dry regions the natural desiccation produced by air and sun answered the same purpose in a measure. This latter, however, could only be availed of in the tropical or semi-tropical regions, and in high altitudes in such places. But as the largest development of the human race has been in the temperate zones of the earth, where the general hygroscopic conditions of the atmosphere favored rapid decay, salt and other antiseptic substances have been largely used—salt, from its comparative cheapness, most largely, and sugar quite sparingly. Borax, saltpetre, and other substances have also been employed in some few places, but not to any real extent. It is not many years since the French and English discovered that meats, etc., preserved in hermetically sealed vessels will keep for a considerable time, and these canned meats, vegetables, etc., were quite largely used for army and naval purposes at times, though the meat, etc., thus preserved, cost considerably more than when salt-cured. There is no doubt but pure salt is a good preservative of animal food, but in order to be effective, the animal fibre has to be

Thoroughly Saturated with it.

This has a chemical effect upon the meat, destroying or neutralizing many of its most nutritious properties, and rendering it, at least, more indigestible than if cured by sugar or some other antiseptic. Besides salt—though to some extent indispensable as an article of human food—is in itself a poison, the chlorine combined with the sodium being of the most acrid and dissolving nature. In fact, it is the only one element which will dissolve gold and hold it in solution. This will give an idea of its strength and potency. Of course, combined with sodium its acrid properties are largely neutralized, but not altogether. Hence an excess or very long continuance of salted food is more or less injurious to the stomach, and the blood is affected to such a degree that the terrible disease known as scurvy will surely follow the too free use of highly salted food, unless counteracting articles of diet are employed, vegetables being the best, because they have a neutralizing effect, and are therefore regarded as anti-scurvics or anti-scurvy food.

Salt, therefore, is not the best food preservative, and this fact has been recognized for many years. It has led to the popularization of the process of canning, preserving food by hermetically sealing it from atmospheric influences. The canning of meats, fishes, vegetables and fruits was a very considerable advance of the old processes of preserving food, but it is expensive, and does not meet in every particular the requirements of a proper preservative process. Our experience in this Northern climate showed us that decay was arrested at a low temperature. People were slow to learn this fact, but it has been acquired, and for the past twenty-five years refrigerators by means of ice have been an important part in the preservation of food, not only because it has been made available to each household, but because, principally, it has

Preserved the Food

without alteration, or free from the admixture of salt. But even in the method of refrigeration there is a short limit to the period of preservation, and besides, the method is a costly one, though on the whole satisfactory. The system has come into use on a large scale, and meat is now transported from Chicago to Liverpool in a good state of preservation, by the use of refrigerator cars to the seaboard, and thence by refrigerating apartments fitted up in the ocean steamers; but it does not keep well after this long refrigeration. But it is costly work, and adds so largely to the first cost of beef that shippers of live cattle, even with all the incidental drawbacks, have been able to compete with the shippers of dressed beef. These things have all been considered by thoughtful men, and many have been the efforts made to preserve the various kinds of animal food, the main purpose being to furnish some cheap and reliable antiseptic which would do the business at a less cost than the same end could be reached by the ice or other means in general use. The number of patents of processes taken out for this purpose is quite large. They are all based upon some chemical composition which has in practice been found to arrest decay; but generally, they have not fulfilled the purpose for which they were designed; they have

proved antiseptic only to a very limited extent, and have failed generally by aiming to treat all substances alike. Of course chemistry must solve the problem if it is ever to be solved. Now chemistry in itself, is no very occult art. It is simply a knowledge of the various substances in nature, their combinations, and the things produced by compounding them. Before even the days of alchemy—the mother of chemistry—it was known that the skin of animals could be preserved by the bitter astringent or tannin principle in the barks or leaves of trees; hence our leather. Other things have been found to have a wonderfully preservative effect, such as salt, sulphur, borax, etc. It has remained for the operative chemists to test the relative value of the

Various Antiseptic Agents Known,

and from this experience we learn that salt is not by any means the best preservative of food. Taking salt as a standard, and stating its powers of preserving animal matter from putrefaction at 1, the comparative powers of other antiseptic salts are:—Nitrate, 4; salts of ammonia, 4; borax, 12; salt of amber, 20; and alum, 30. Quite a number of vegetable substances even exceed these salts in antiseptic power. Myrrh is 30 times more powerful than salt; several well-known bitters, such as serpentaria, chamomile flowers or Peruvian bark, exceed it by 120 times, flesh remaining long untainted when immersed in these infusions, but they are at the same time, for obvious reasons, out of the question as food preservatives. Camphor is the most powerful of all this class of substances as an antiseptic, its power being 300 times that of salt, but its nature renders it altogether unfit for food preservation.

A few years ago Prof. R. F. Humiston was attached to the Cleveland Hospital Medical College. He had been for years Professor of Chemistry, Toxicology, &c., in that College, and had taught chemistry for about five years. A reverse of fortune made him a poor man, dependent upon his exertions for a living. Poverty was a spur in the side of energy, and Prof. Humiston was equal to the occasion. Two years were spent in Europe, mainly spent in studying cheap food for the million, its means of preservation, &c. While there he was admitted, after a rigorous examination, as a fellow of both the Chemical Society and Geological Society of London, an honor rarely conferred upon Americans. Several years of solid work, experimenting in the preserving qualities of all the known antiseptics, led to several combinations with which he was enabled to keep food of all kinds indefinitely. The fact that so many others had failed in this direction only spurred him on to the victory over time. The result is to-day a compound for the preservation of meats, fish, vegetables and fruits, which has proved, on a two years' trial, that it is the very best thing of the kind ever discovered. By its use, it is claimed, the necessity of salting and refrigeration in order to preserve animal and vegetable food will be

Altogether Dispensed With.

For the past two years this compound has been on trial, and has been subjected to the several tests, and it has never failed. The fact that those who are most conversant with the trials it has sustained and the triumphs it has achieved are most enthusiastic in the belief that it is the long sought-for food-preservative is an indication that it has more than ordinary merit. Not only this, but these parties have put money into it with the fullest confidence that it is all that is claimed for it. Numerous trials of its preservative properties have been made, and the meats, fish, &c., preserved by it for weeks and months after being slaughtered when cooked with freshly slaughtered meat, &c., could not be distinguished in taste and flavor from the latter except that, if anything, they were better and more palatable. A company has been formed in Boston, and is composed of some of our best and most reliable business men, and includes several who are in the meat trade. The process of Prof. Humiston consists of a variety of antiseptic combinations, perfectly adapted to the preservation of a great variety of animal and vegetable products. The basis is a tasteless, innocuous white powder, which is dissolved in water, forming a solution in which beef or meat of any kind, fish, &c., is immersed and treated. By this simple and inexpensive process the article thus treated may be taken out and hung in the air at the ordinary temperature, and will remain sweet and wholesome for an indefinite time. Not only this, but the carcass of an animal just slaughtered can be so treated, that as a whole, it can be preserved in the same way. This is not done by immersion, but through the circulatory system of the animal, which is no doubt the best method of reaching every part of the body, as the arteries and their branches and the capillary blood-vessels permeate

Every Part of the Animal Structure.

This has already been done in numerous instances in Chicago and New York, and the intention is to do it on an extensive scale, shipping the sides of beef thus treated to the Eastern cities and even Europe.

On Monday last Prof. Humiston accompanied by the President of the Humiston Food Preserving Company, J. Willard Rice; the General Agent, W. E. Plummer, some of the Directors and others interested in the new method went out to the abattoir at Brighton, where a large ox, weighing over one thousand pounds, was slaughtered for the purpose of being preserved by the process in question. After the animal had been killed and thoroughly bled, and while the animal heat was still in the body,

Prof. Humiston, after tying the large veins and arteries in the neck which had been severed, attached a glass tube leading from the hose of a common garden force-pump, and injected into the circulatory system of the animal about fourteen gallons of this antiseptic solution. This was driven in with such force that it quickly permeated the whole body, and in about ten minutes from the time he commenced to inject the solution the butchers were allowed to continue the work of disemboweling the animal and skinning and dividing the carcass into two parts, the loss of material injected being quite small. One side of this beef is to be sent to Wyoming, while the other is to be hung up in the Boylston Market, in the stall of Ellis & Co., there to remain for an indefinite time, to give the public an idea

Of the Preservative Merits

of the Humiston process. When he had finished the work of injecting the carcass, Prof. Humiston entered into conversation with the writer, and readily answered all the questions asked. With Pasteur, he is a firm believer in the germ theory, not only in regard to many of the diseases which afflict humanity while living, but that feed upon the animal forms when life becomes extinct. He holds the belief entertained by scientists generally, that there exists in the air myriads of reproductive organisms of microscopic dimensions that represent the lowest forms of animal and vegetable life. They are, it would appear, abundant in all seasons; but more especially during the hottest part of the year. These spores and germs—such as algæ fungi, torula, bacteria, vibrios, etc.,—though invisible to the naked eye, are now recognized as not only the prime cause of fermentative changes, putrefaction and decay, but they are also regarded as the prolific source of many of the inflammatory and prevalent diseases which afflict humanity. The septic or putrefactive changes in inert animal and vegetable matter are, he holds, principally due to these minute organisms, which not only precede, but accompany chemical action.

In other words, they are the natural agents of decay, of change, and in reality do a useful work; but, acting in accordance with the law of their being, they are inconvenient to man when he wishes to store up animal matter for food. Legitimately, they dispose of the dead organic matter that might be left to waste. But the same law which impels them to digest the remains of an animal who dies of inanition will also impel them to attack those of the animal which

Has been Killed for Food.

The effort put forth in the employment of antiseptic, or curative processes, is to ward off the attacks of these apparently insignificant organisms. This has been the object of Prof. Humiston. Speaking of his past career he said:

"I have taught chemistry for 25 years, but I do not know much about it"—a stage of knowledge which even few Professors arrive at. Of his process he said:—"A portion of it is patented, that is, a process which gives very good antiseptic results has been granted letters patent. But it is not the process I now use. The most essential part of it I have not patented. But the trademarks have been patented. It is a secret which is not known outside of this Company. With it I can do again what I have done. In experimenting I have had occasion to write numerous prescriptions, and you know the physician's prescription is always preceded by the symbol 'R' with a stroke across the tail of the letter. It indicates the Latin word recipe, take. But with the stroke across its termination it looks like 'R' and 'x' which phonetically would give the sound of Rex, or king. I called my compound by this name, but when the Company was formed one of the officers, in his enthusiasm at the preservative properties of the compound, suggested that Rex was not enough, and that we should add another word, such as Magnus—the mighty—and his suggestion was adopted. We, therefore, call our preparation 'REX MAGNUS,' and know that it will do what we claim for it. We have been in no hurry to put it upon the market, but have for over two years patiently and thoroughly tested it. It has met all requirements, and seems to be just what we claim it is—a perfect antiseptic. The microscopic organisms of putrefaction and decay cannot propagate in its presence. Even house-flies give it a wide berth. By warding off these parasites it prevents decay, and that is what we aim to do. Thus, by the use of this compound, ice, for preservative purposes, can be altogether dispensed with. Of course, ice will still have its uses, but butchers, housekeepers and other who desire to preserve food can have in our preparations a much

Cheaper and Better Preservative

than ice will give them. This is the whole matter in a nutshell. In a commercial sense the REX MAGNUS must be of the greatest importance, for it will enable the animal to be slaughtered in Chicago, or even beyond on the ranches where they are raised, and their meat sent to great distances, not only unchanged in quality and flavor, but even improved by the process. This means cheaper transportation for the food supply, and no expense beyond that of ordinary freightage. As a result, it means cheaper food for the people. The economic value of the process, therefore, is something which can scarcely be estimated. Its value to our country will be immense, for with it we can become the great centre of the animal food-supply for the world."

The Company has extensive works at

Salem, where the Rex Magnus, of various qualities, is made. There are, necessarily, different varieties, one especially adapted to the preservation of meats, poultry, fish and game; another for oysters, clams and fish of various kinds; another to preserve milk, cream, &c., another for butter, cheese, &c.; another to preserve eggs and green corn in the ear; another for keeping fluid extracts without the use of alcohol; another for arresting fermentation in beer, wine and cider, and still others to prevent the formation of mold, and to keep flies from lighting upon articles upon which it is used. This list will give an idea of the range of usefulness of Rex Magnus; and what is most essential, is that not only is its use in food perfectly harmless to the human system, but it is claimed—and it would appear with some reason—that it is absolutely beneficial, by destroying the fermentative agents in the blood, which are often the cause of many disorders, eruptions of various kinds, fevers, &c. In fact, there is no telling—if what is claimed for this new compound is borne out in practice—what will be the benefit which humanity may derive from its extended and general use as a food preservative, and incidentally—like salt—a component part of food.

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PITTSBURGH SYNOD.

This Synod will meet in annual sessions in Trinity Reformed Church, Kittanning, Pa., Sept. 26th, 1883 at 7:30 o'clock, P. M.

Pastors will please send the credentials of their delegate elders to the Clerk at least ten days before the meeting of Synod, according to the rule of Synod.

Orders for Excursion rates will be furnished on the A. V. R., at least.

H. F. KEENER,
Clerk of Synod.

Berlin, Pa., August 23, 1883.

SYNOD OF THE POTOMAC.

Still Better Rates—\$17.30.

After mailing notice and announcement that appeared in last week's MESSENGER, a letter came to hand from Elder G. S. Griffith, stating that he had received the offer of round trip tickets from Baltimore to Newton and return for \$17.30. Accordingly, this route has been selected. It is by steamboat from Baltimore to West Point, Va., and thence to Richmond, Danville, Salisbury and Newton by rail. Certainly, at these rates, there should be a pretty full attendance at Synod.

WILLIAM M. DEATRICK,
Stated Clerk.

Mercersburg, Pa., Aug. 27, 1883.

PREMIUM TRACT No. 2.

"The Work of Missions in the Reformed Church in the U. S."

This Tract of four pages is now ready for distribution. It deserves a wide and liberal distribution throughout the whole Church. Pastors, Consociations, Sunday-schools, and Missionary Societies will do well to order it in large quantities for general distribution.

It is to be had at the following rates:

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PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, September 3, 1883.

COTTON was dull but steady on a basis of 10c for middling uplands; 10c for low middlings, and 8c for good ordinary.

FLOUR.—We quote: Western and Pennsylvania superfine \$3.25@3.62; do. do. extras \$3.75@4.25; Pennsylvania extra family, \$5.50@5.12; Ohio do. \$5.62@5.25; Indiana do. \$5.62@6.25; St. Louis and Southern Illinois do. \$5.75@6.25; Minnesota bakers' clear, \$5.50@6; Minnesota bakers' straight, \$6.67@7; patents, Winter wheat, \$6.25@7; do. Spring wheat, \$6.75@7.50. Rye Flour was in small supply and firm at \$4 per bbl. for choice. Small lots of poor sold at \$3.75.

WHEAT.—Sales of 2400 bushels No. 3 red, in export elevator, at \$1.12@1.12; 10,000 bushels Delaware No. 2 red, in export elevator, at \$1.16@1.16; 4000 bushels No. 2 Western red, elevator, at \$1.15@1.16, the latter for fresh receipts; 3200 bushels No. 1 Delaware red in export elevator, at \$1.17; 15,000 bushels No. 2 red, September, at \$1.16.

RYE was nominal at 64@67c.

CORN.—Sales of 600 bushels No. 3 mixed, on track, at 59c; 600 bushels No. 3 yellow, on track, at 60c; 500 bushels steamer mixed, track, at 59@59c; 600 bushels steamer mixed, track, at 59c; 600 bushels steamer yellow, track, at 61c; 600 bushels sail mixed, track, at 61c; 600 bushels ungraded yellow, track at 61c; add 10,000 bushels sail mixed, September, at 61c.

OATS.—Sales of 1 car new rejected white, at 36c; 1 car do. do. at 37c; 1 car do. do. at 38c; 1 car old do. do. at 40c; 1 car No. 2 mixed, at 35c; 4 cars No. 3 white, at 40c; 2 cars choice No. 2 white, early, at 45c; 2 cars No. 2 white, later, at 42c; and 2 cars do. at 41@41c. offered at the close at the latter rate.

HAY AND STRAW.—We quote: Timothy, choice Western and New York, \$16 per ton; do. No. 1 do. \$15; do. No. 2 do. \$13@14; mixed, \$12@14; damaged and low grades, \$8@10; cut hay, \$15@18; rye straw, \$11; wheat straw, \$6@7; oat straw, \$3.

BUTTER.—We quote: Creamery, Pennsylvania extra, 20c; firsts, 17@18c; do. Western extra, 20c; firsts, 17@18c; do. imitation, extra, 14@16c; Western, dairy, extra, 14@15c; firsts, 12@13c; factory, extra, 12c; firsts, 8@10c; prints, Pennsylvania, extra, 22@24c; firsts, 16@20c; seconds, 12@15c; grease, scrapings and common butter, 4@5c; common and medium shipping grades, 7@9c.

CHEESE.—We quote: New York factory, new choice, 9@10c; do. do. fair to good, 9@9c; Ohio, new choice, 8@8c; do. fair to good, 7@7c; Pennsylvania creamery, part skims, fancy, 5@5c; do. do. fair to prime, 3@4c; do. do. skims, choice, 3c; do. do. rejected, 2@1c.

EGGS.—We quote: Pennsylvania and New Jersey, extra, 23c; firsts, 22@22c; Delaware and Maryland extra, 22@23c; firsts, 22c; Western, extra, 22c; firsts, 21@21c.

LIVE POULTRY.—We quote: Fowls, hens, near by, 14@14c; do. do. mixed lots, 13@14c; do. Southern and Western, 12@13c; roosters, old, 7@8c; Spring, small and medium, 12@13c; do. large, 13@14c.

DRESSED POULTRY.—We quote: Old fowls, hens, Pennsylvania, 16c; do. do. Western, 15c; do. roosters, 10c; Spring chickens, three to four pounds per pair, 15@16c; do. small sizes, 13@14c.

GREEN FRUITS.—We quote: Apples—Fancy, per crate, 75c; do. sour, per bbl., choice hand-picked, \$2@2.50; do. sour, per bbl., fair to good, \$1@1.50; peaches, Moore & Nixon primes, per basket, 65@90c; do. do. extras, per basket, \$1@1.50; Reeves & Crawford's prime, per basket, 80c@1.10; Reeves & Crawford's extra per basket, \$1.25@2; watermelons, extras, per 100, \$12@14; do. prime, per 100, \$8@10; do. cutters, \$3@5; citrons, Jersey, per basket, 20@30c; pears, Bartlett, per basket, choice, 60@75c; do. do. do. fair to good, 40@50c; do. common and cooking, per basket, 25@35c; grapes, Southern Concord, per lb., 2@4c; plums, Damson, per qt. 6c; do. Blue Gages, per 1/2 bushel crate, \$1@1.50; do. Green Gages, per 1/2 bushel crate, \$1@1.50; do. Copper, per bu-hel, \$1@1.25.

VEGETABLES.—We quote: Potatoes—Early rose, Jersey, per bbl., \$1.25@1.50; Jerseys, per bushel, 45@60c. Onions, per bbl., \$1.75@2.

Live Stock Prices.

The receipts for the week were: Beesves, 3200; sheep, 15,000; hogs, 4,300. Previous week—Beesves, 5500; sheep, 16,000; hogs, 3700.

BEEF CATTLE were inactive at an advance of 1/2c in sympathy with the Western markets. Quotations: Extra, 6 1/2@6 3/4; good, 5 1/2@6 1/4; medium, 5 1/4@5 3/4; common, 4 1/2@5c; Texans, 4 1/4@5c.

CITY DRESSED BEEVES were in demand and

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Perfect. Sure. Safe. Healthful.

It is composed of pure and harmless ingredients, is pure in its action, preserving meats and all kinds of food in their fresh state without fail, is safe in use, containing nothing that can injure the most delicate constitution, and even promote health, as all articles treated with it are preserved absolutely fresh, and the risk of eating stale or partially decayed food is avoided.

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Cream is the most delicate and perishable of all animal foods, but a quantity which was treated in food with REX MAGNUS was eaten in Switzerland fifty-nine days after and proved to be sweet, pure and wholesome, and perfectly fresh.

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Thirty-Five Days at a Temperature of 70° and says in his report: "The preparations of REX MAGNUS have accomplished all claimed for them. So far as I have learned they are the only preparations that are effective and at the same time practicable for domestic use. I consider them no less wholesome than common salt."

Try it and be Convinced.

If your druggist or grocer does not keep REX MAGNUS we will send you a sample package prepaid by mail or express as we prefer, name your express office, "Vindictive" for preserving meats, fish, &c., 50c per lb.; "Ocean Wave" for oysters, lobsters, &c.; "Pearl" for cream, \$1; "Snow Flake" for milk, butter, &c., 50c; "Queen" for eggs, \$1; "Aqua Vita" for dried extracts, \$1; "Anti-Ferment," "Anti-Fly," and "Anti-Mold," 50c per lb., each. Put up in 1 lb. and 5 lb. cans, and in 25 lb. casks. It never fails. Mention this paper.

THE HUMISTON FOOD PRESERVING CO.,
72 Kilby St., Boston, Mass.

prices ruled firm at 6 1/2 to 9c. until the close of Saturday, when prices advanced 1/2c., closing at 7 @9c.

DRESSED SHEEP were dull and closed at 6 1/2 @9c. Lambs, at 9@12c.

FAT Cows were dull at 3@4c.

Hogs were 1/2c. lower and dull, in sympathy with the West. Quotations: Extra, 8c; good, 7 1/2c; medium, 7c; common, 7 1/4@7 1/2c.

MILCH Cows were in fair demand at \$35@75.

SHEEP AND LAMBS were in fair demand for the better grades, which continued firm, while the common stock was not wanted even at the extreme low rates. Quotations: Extra, 5@5 1/2c; good, 4 1/2@4 3/4c; medium, 3 1/2@4 1/4c; common, 2 1/2@3 1/4c; culls, 2@2 1/2c; lambs, 5@7c.

VEAL CALVES were wanted at 6@8c. York State calves were active at \$6@13.

WESTERN DRESSED BEEVES were fairly active and closed at 8 1/2@9c.

AMERICAN TRIUMPH AT AMSTERDAM.

The Mason & Hamlin Organ and Piano Company have just received the following cable dispatch from Mr. C. C. Bender, their agent in Holland, now representing them at the World's Exposition at Amsterdam: "Received Diploma of Honor, the very highest award." The Mason & Hamlin cabinet organs were placed in competition at this great exhibition with a large number from the leading makers of Europe and America, and this award is but a continuation of their unbroken series of triumphs at all the great world's exhibitions for the last 16 years. Mason & Hamlin have now won the highest awards at Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876; Paris, 1878; Milan, 1881, and Amsterdam, 1883—Boston Journal.



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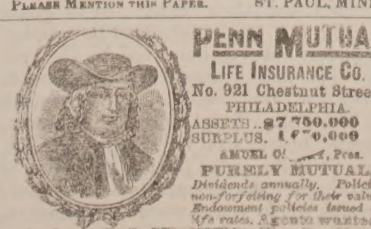


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